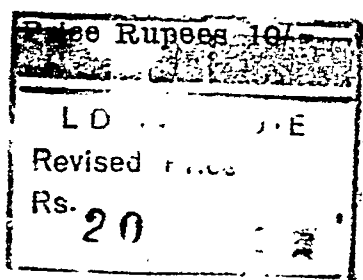
First Edition : 500 Copies Nov. 1968

Printed by Svami Tribhuvandas, Ramananda Printing Press, Kankaria Road, Ahmedabad and Published by Nagin J. Shah, Acting Director, L. D. Institute of Indology, Ahmedabad-9



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श्रीहरिभद्रसूरिविरचितः

ये गा ि ुः

आङ्ग्लभाषानुवाद-टिप्पणसहितः ।

आङ्ग्लभाषानुवादकः

डॉ. षण कुमार दीक्षित



प्रकाशक

ल भाई दलपतभाई भारतीय संस्कृति विद्यामंदिर

अमदावाद–९

लालभाई दलपतभाई ग्रन्थमाला

प्रधान संपादक — दलसुख मालवणिया, अंबालाल प्रे. शाह

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PREFACE

Āc Haribhadra[1] has written several works on Yoga, viz. (1) Yogabindu, (2) Yogadṛṣṭisamuccaya, (3) Yogaśataka and (4) Yogaviṁśikā. The first two are his major works. This volume contains the Sanskrit text of the Yogabindu, printed in both the scripts Nāgarī and Roman. Dr. K. K. Dixit has translated the text into English, adding explanatory notes at various places. Needless to say that the translation will be useful to the students of Yoga. In the Introduction Dr. Dixit has given the substance and nature of the text. For all this we are very thankful to him. In printing the text of the Yogabindu we have utilized Suali's edition (published by Jaina Dharma Prasaraka Sabha, Bhavanagar 1911) and the edition of Jaina Grantha Prakashaka Sabha (Ahmedabad, 1940). We acknowledge our indebtedness to these two Sabhas. Our thanks are also due to Pt. A. P. Shah who has helped us in correcting the proofs.

L. D. Institute of Indology,
Ahmedabad.
15-11-68.

Nagin J. Shah
Acting Director.

1. For the life, date and works of Āc. Haribhadra readers are requested to refer to: (1) 'Samadarśi Āc. Haribhadra', Pt. Sukhlalji; (2) 'Śrī Haribhadrasūri', Prof. H. R. Kapadia; (3) Preface to Yogaśataka (L. D. Series No. 4.)

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INTRODUCTION

The Yogabindu is one of the four works that Ācārya Haribhadra wrote on *Yoga* – the other three being the Yogaviṁśikā, the Yogaśataka (along with an auto-commentary) and the Yogadṛṣṭisamuccaya (along with an auto-commentary). However, for a proper appreciation of this set of Haribhadrian writings it is necessary for us to be clear in our mind as to what the author undertands by the word *yoga*. In a nutshell Haribhadra maintained that *yoga* is what leads one to *mokṣa* while as a Jaina he was convinced that it is right faith, right knowledge and right conduct that lead one to *mokṣa*. Naturally, therefore, what Haribhadra calls 'a treatment of the problems of *yoga*' is in fact 'a treatment of the problems of right faith, right knowledge and right conduct'. Now a rather ticklish question arises at once. In the equation just formulated 'faith' stands for 'faith in the traditional tenets of a theological sect' and we ought to ask as to what is meant by 'right faith'. An average Jaina would say that 'right faith' means 'faith in the traditional tenets of the Jaina sect' – just as an average Buddhist would say that it means 'faith in the traditional tenets of the Buddhist sect' and an average Vedicist that it means 'faith in the traditional tenets of the Vedicist sect'. A conspicuous feature of Haribhadra's writings on *yoga* is that he here makes most serious – and sincere – efforts to avoid giving to our question the answer we have attributed to an average Jaina. How far these efforts succeed is worth examining.

Haribhadra notes that the votaries of different theological sects might possibly hold divergent views on three question, viz.

(i) What deities are to be worshipped?

(ii) What metaphysical positions are to be adopted?

(iii) What type of social conduct is to be regarded as noble?

And he feels that it should be possible for these votaries to give an unanimous answer to each of these questions, a feeling born of his conviction that people ought to worship all the deities without distinction, that they ought to insist on the acceptance of just those metaphysical positions which render tenable the doctrine of *mokṣa* and that they ought to acclaim just those acts on a man's part which make for a happy and harmonious social life. It should not be difficult to see that this conviction of Haribhadra betrays his understanding of what constitutes the content of right faith, right knowledge and right conduct. For he can well come out with suggestion that 'right faith' means faith in the equal

efficacy of the deities worshipped by different theological sects, 'right knowledge' knowledge of those metaphysical positions which render tenable the doctrine of *mokṣa* and 'right conduct' conduct which makes for a happy and harmonious social life. At any rate, it is a detailed elaboration of this threefold suggestion that seemes to exhaust the subject-matter of the Yogabindu. Let us take up the three aspects of the suggestion one by one.

(i) **The Problem of Deity-Worship**: That deity-worship is a highly desirable performance Haribhadra just takes for granted, but he does seek to dispel doubt that might arise in one's mind owing to the fact that different circles propagate different concepts of the deity to be worshipped. Thus at one place he – quoting with approval the declaration of one Kālātīta – argues that since a common feature of all deities is their supreme capacity to grant favour to their respective devotees and since it is impossible for man to form a precise and unmistaken concept of the secondary features of a deity people should not quarrel as to which deity (rather than any other) deserves to be worshipped; the idea is that whatever deity one chooses to worship ought to be in a position to grant the favour sought. With somewhat similar ideas in mind it is elsewhere recommended that one should worship all the deities without distinction – just as the lady, who knew that some one of the yonder lying herbs was going to metamorphose his husband–turned–bull but who was in the dark as to which this herb was, fed him with all those herbs and thus got him restored to the human form. It is as a result of this basic attitude of his that Haribhadra's mention – repeatedly made – of deity-worship as a desirable performance ceases to sound sectarian.

(ii) **The Problem of Metaphysical Knowledge**: Another problem that constantly exercised Haribhadra's mind was that of the difference obtaining among the various theological sects on the questions of metaphysics. However, in this connection he found it impossible not to criticize certain positions and defend certain others – even if here too he took care to point out that this criticism and this defence had become necessary because of the need to render tenable the unanimously upheld doctrine of *mokṣa*. Thus here and there in the present text we find criticized the Advaita Vedānta doctrine that the only existing reality is one soul, the Sāṅkhya doctrine that soul is an absolutely immutable verity and that *prakṛti* – the inanimate priniciple responsible for a soul's bondage – is common to all souls, the Buddhist doctrine that soul is nothing over and above the series of momentary consciousness-states, the doctrine (not attributed to any one particular school) that things are not possessed of the inherent capacity to behave in the manner they do; contrasted to these all is the Jaina doctrine – sought to be defended – according to

which souls as well as matter-particles are real, are many, are characterized by permanence-cum-change, are (in each single case) possessed of an inherent capacity to behave in the manner they do. Furthermore, criticism has been levelled against the Buddhist and Sāṅkhya denial of the possibility - granted by the Jaina - of a soul attaining omniscience at the time of *mokṣa* (and for a certain period just preceding the attainment of *mokṣa*). Haribhadra thought that the metaphysical positions thus endorsed by him consitute the minimum necessary for rendering tenable the doctrine of *mokṣa* (and thence for explaining the possibility of a desirable type of conduct on man's part). In view of Haribhadra's thoroughly non-sectarian outlook on the question of deity-worship his present attitude cannot be dubbed sectarian, but certainly it stands in need of a critical scrutiny on merits alone. And having undertaken such a scrutiny one might possibly be justified in disagreeing with Haribhadra on this point or that.

(iii) **The Problem of Noble Social Conduct** : Haribhadra earnestly emphasizes the desirability of wakefulness on one's part towards one's social responsibilities. Thus he enumerates a man's obligations in relation to his elders, his family-members who are dependent on him, the poor and helpless in general, the human beings in general. By way of making a summary characterization of noble conduct Haribhadra loves to call it 'conduct exhibiting self-restrain *(śāntatā)* and high-mindedness *(udāttatā)*' - an expession where 'self-restrain' stands for the negative aspect of noble conduct and 'high-mindedness' for its positive aspect. And he more than once endorses the Buddhist formula according to which noble conduct has got four aspects, viz. (i) friendliness *(maitrī)* towards all beings, (ii) compassion *(karuṇā)* towards those in misery, (iii) joy *(muditā)* at the performance of those superior to oneself, and (iv) apathy *(upekṣā)* towards those incapable of being corrected. It can easily be seen that in taking up these positions Haribhadra expects - and rightly - support from all men of goodwill belonging to whatever theological camp. As a matter of fact, on these questions Haribhadra can possibly get support even from such men of good-will as belong to no theological camp whatsoever. However, we should never forget that Haribhadra himself was convinced that a man belonging to no theological camp cannot be a man of good-will. For he makes 'non-antipathy towards *mokṣa*, an indispensable condition of one's being a man of good-will while in ancient and medieval India one could not perhaps be a believer in the doctrine of *mokṣa* without joining one of the theological orders of those days. This also explains why Haribhadra takes it for granted that deity-worship is a highly desirable performance while coming out only against the mutual quarrels of the deity worshippers.

In fairness let it however be admitted that Haribhadra is emphatic enough in denouncing that type of deity-worship which is accompanied by little spiritual enlightenment; that is to say, on Haribhadra's own showing spiritual enlightenment turns out to be a more desirable trait of character than a merely mechanical habit of worshipping the deity.

But in the context of Haribhadra's writings on *yoga* what should be the meaning of 'spiritual enlightenment'? To put the reply rather crudely, we can say that spiritual enlightenment consists in looking at matters after the manner of Haribhadra. Really speaking, *yoga* is nothing but Haribhadra's favourite and rather technical word for his own typical way of viewing things – which is why at the end of his present text Haribhadra expresses a wish that those who study it might become 'yoga-eyed'. As a corollary, 'the practice of *yoga*' is Haribhadra's phrase for 'putting into practice the basic outlook propagated by himself (i.e. by Haribhadra)'. What this outlook is we have briefly considered just before while taking note of Haribhadra's understanding of the problem of deity worship, the problem of metaphysical knowledge and the problem of noble social conduct. By way of supplementing that account we might mention that Haribhadra has undertaken a classification of the yoga-practices and a gradation of those practising *yoga*. Thus he speaks of the five species of *yoga*, viz. *adhyātma*, *bhāvanā*, *dhyāna*, *samatā* and *vṛttisaṁkṣaya*, and of the three types of *yogins*, viz. *apunarbandhaka*, *samyagdṛṣṭi and cāritrin*. Then we are told that the practice of the two species *adhyātma* and *bhāvanā* is 'practically genuine' on the part of an *apunarbandhaka* (also of a *samyagdṛṣṭi* – as the commentator goes on to add) and 'really genuine' on the part of a *cāritrin*: similarly; the practice of the three species *dhyāna*, *samatā* and *vṛttisaṁkṣaya* is genuine on the part of a *cāritrin* (and not at all possible on the part of an *apunarbandhaka* or a *samyagdṛṣṭi*). All this amounts to saying that the practice of *yoga* really becomes possible only after one has attaind cāritrin-hood while apunarbandhaka-hood and samyagdṛṣṭi-hood are respectively the elementary and the advanced sub-stages of the stage preparatory to yoga-practice.

Now the concepts of *apunarbandhaka*, *samyagdṛṣṭi* and *cāritrin* have been borrowed by Haribhadra from the Jaina tradition which tells us that a man becomes *apunarbandhaka* some time when he is experiencing the latter half of the last *pudgalāvarta* (or *pudgala-parāvarta*), *samyagdṛṣṭi* when he attains the Fourth *guṇasthāna* and *cāritrin* when he attains the Fifth *guṇasthāna*. [A *pudgalāvarta* stands for that period of time during which a soul, as a result undergoing births after births, manages to take up for body-formation etc. each and every matter-particle existing there in the universe (and that each and every soul has been managing to do

so again and again since a beginningless time – i.e. has been experiencing one *pudgalāvarta* after another since a beginningless time – is a Jaina tenet) — so that the last *pudgalāvarta* being experienced by a soul is that *pudgalāvarta* by the end of which this soul will attain *mokṣa*. And *guṇasthāna* is the general name for those fourteen stages into which the Jaina tradition divides a man's (rather a being's) spiritual progerss; in this graduated series an *apunarbandhaka* occupies the uppermost level of the First *guṇasthāna*, a *samyagdṛṣṭi* the Fourth *guṇasthāna*(the concepts Second *guṇasthāna* and Third *guṇasthāna* being too technical to be taken into consideration by us here), a *cāritrin* the *guṇasthānas* Fifth onwards.] For all practical purposes, what the Jaina tradition means by 'the beginning of the acquisition of *cāritra*' is what Haribhadra means by 'the beginning of a genuine practice of *yoga*' – an equation which is an obvious corollary of Haribhadra's thesis that a genuine practice of *yoga* becomes possible only after one has attained cāritrin-hood. What seems to be new is Haribhadra's classification of *yoga* into the five species *adhyātma*, *bhāvanā*, *dhyāna*, *samatā* and *vṛttisaṁkṣaya*. But since these species of *yoga* are in fact five more or less advanced ingredients – to be more precise, five increasingly more advanced ingredients — of yoga-practice and since the Haribhadrian concept of yoga-pratictice is the same as the traditional concept 'acquisition of *cāritra*' (both standing for 'spiritual enlightenment accompanied by a corresponding practice') the Haribhadrian concept of yoga-species ought to be essentially similar to the traditional concept of the ingredients of *cāritra*; (an illuminating – though brief - endeavour in the direction of demonstrating this has been made by Yaśovijaya in the Dvātriṁśaddvātriṁśikā verses 18. 27–32 which constitute his concluding remarks to his account of the five yoga-species posited by Haribhadra). Broadly speaking, the ingredients of yoga-practice as conceived by Haribhadra are either religious or ethical in character, a situation which it is natural to expect in veiw of his general notion of an ideal human personality. For Haribhadra lays almost as much emphasis on the need for proper religious observances as he does on the need for a noble social conduct. What he significantly adds is that neither is possible in the absence of an adequate spiritual enlightenment. That in turn is because Haribhadra feels that proper religious observances mean non-sectarian religious observances while non-sectarianism is made possible by spiritual enlightenment; similarly, he feels that noble social conduct means social conduct characterized by self-restrain and high-mindedness, both of which are made possible by spiritual enlightenment.

A prominent feature of Haribhadra's argumentation is his considerably regardful attitude towards the non-Jaina experts who have written on the problem he considers to be the province of *yoga*, that is,

on the problem of right faith, right knowledge and right conduct. In many cases these experts have been explicitly referred to as *yogins* just with a view to impressing upon the reader that they are respectable personages even though Haribhadra happens to be taking exception to their views on this question or that. All this is in tune with Haribhadra's general endeavour to foster a spirit of non-sectarianism in the mind of those grappling with the intricacies of religious, philosophical and ethical matters. However, there ought to be no denying that a difference of approach strikes the mind of a reader who makes a comparative study of the Yogabindu and the Yogadṛṣṭisamuccya – the two major Haribhadrian writings on *yoga* (both in Sanskrit – unlike the two minor ones that are in Prakrit). For in the former the author shows much less hesitation than in the latter to espouse positions that are typically Jaina and this too in a terminology that is typically Jaina; perhaps as a corollary, in the former the non-Jaina positions have been criticized much more frequently than in the latter. The fact has been made the basis for inferring that the Yogabindu was written earlier than the Yogadṛṣṭisamuccaya. The inference is in all probability valid, but the comparatively deeper tinge of sectarianism colouring the Yogabindu material is not an unmixed evil. For it is the Yogabindu manner – rather than the Yogadṛṣṭisamuccya manner – of putting things that directly helps us in picturing to ourselves how a most liberal possible interpretation can be put on the traditional Jaina position on the questions of religion, philosophy and ethics.

As may be seem from a cursory glance at the Table of Contents, the material presented in the Yogabindu can be divided into five sections (to be further sub-divided), viz.

I Introductory
II On *Apunarbandhaka*
III On *Samyagdṛṣṭi*
IV On *Cāritrin*
V Miscellaneous.

However, a closer perusal will reveal that, generally speaking, the first four of these sections are as much of a miscellaneous character as undoubtedly is the fifth, (as a matter of fact, there is little harm in – and some justification for – regarding the section V as but a part of the section IV). That the introductory section should exhibit such a character was not quite unexpected but the same cannot be said of the sections dealing with the *Apunarbandhaka*, *Samyagdṛṣṭi*, and *Cāritrin* – the three types of yoga-seekers posited by Haribhadra. Thus in the section on *Apunarbandhaka* Haribhadra has found occasion to say things about the *Samyagdṛṣṭi* – even if in this case there is also some excuse for his procedure. For Hari-

bhadra is here taking exception to Gopendra's view that even an *Apunarbandhaka* is in a position to undertake the yoga-practice of a genuine type, a view contrasted to his own according to which one must be at least a *Samyagdṛṣṭi* in order to genuinely practise *yoga* ; (according to another and a better corroborated version of Haribhadra's view one must be at least a *Cāritrin* in order to genuinely practise *yoga* , but let us not raise that difficulty just now). However, having set forth the two rival views Haribhadra goes on to offer a long account of what he consiners to be three concomitants of *yoga*, an account which is of general interest, that is to say, an account which has nothing to do with an *Apunarbandhaka* (or even with a *Samyagdṛṣṭi*) in particular. Similarly, in the section on *Samyagdṛṣṭi* considerable space has been devoted to the problen of an inherent nature being responsible for the mutual differences among spiritual aspirants, the problem of divine favour, the problem of fate *versus* perseverance, that is to say, to the problems that are of a most general interest. Lastly, it is in the section on *Cāritrin* that the five species of *yoga* are distinctly defined and the benefits derivable from them enumerated; again, it is here that we are informed as to what types of agents are authorized to practice a particular type of *yoga* and to what extent. However, there is some excuse also for this procedure on Haribhadra's part. For in this part of his discussion Haribhadra has come out with the suggestion that a *Cāritrin* alone is entitled to practise *yoga* in its various species, so that as a sort of corollary it becomes incumbent on him to offer a description of the various species of *yoga* and to give the reader an idea of the extent to which the various types of agents other than a *Cātitrin* fall short of practising these various yoga-species; (here also let us overlook the difficulty that Haribhadra's present position comes in conflict with his earlier upheld view that even a *Samyagdṛṣṭi* – thougt not an *Apunarbandhaka*–is capable of genuinely practising *yoga*). But when all is said and done, one cannot help feeling that it would have been better if Haribhadra transferred his treatment of the problem in question to a section where those of a general nature are disposed of ; (otherwise, the section V itself — which deals with certian general problems pertaining to *yoga* – can well be transferred to the section IV)[1]

For the rest, the Table of Contents should enable one to form a fairly clear idea of the questions that Haribhadra has raised and sought to answer in his present text.

In preparing the accompanying English translation help has chiefly – almost exclusively – come form two sources, viz. (i) the commentary

1 Another alternative will be to make the Miscellaneous section begin with definition etc. of the five species of yoga – that is, to make the section on Cāritrin contain just the six verses that set forth the nature of a Cāritrin.

by an anonymous author and (ii) certain *dvātriṁśikās* – to be precise, the *dvātriaṃśikās* 10th, 12th–18th, 19th (in part) which are all based on the Yogabindu material – of Yaśovijaya's Dvātriṁśaddvātriṁśikā. At some places it seemed that the commentator has misunderstood the text, but on consulting Yaśovijaya it was found that he too has followed the commentator. Yaśovijaya's authority as a logician being what it is we then decided to follow the commentator unless there was a most compelling reason to dissent. As for the reading of the text the edition of Suali (published by the Jaina Dharma Prasaraka Sabha, Bhavanager, 1911) has been made use of. In about 35 cases (some of them being obvious cases of misprint) the reading has been changed. For these cases a comparison has been made with the corresponding reading adopted in the edition published by the Jaina Grantha Prakashaka Sabha, Ahmedabad (1940). While noting these readings Suali's edition has been referred to as A, the Ahmedabad edtion as B. However, in Suali's edition two verses have been numbered 352 – so that from the verse 352 onwards our numbering of verses does not tally with that of this edition. In relatively few verses have explanatory notes been added ; hence whenever they occur they are explicitly marked as such under the title 'Note'. As for the proposed sections, sub-sections etc., they are mentioned by their respective serial numbers alone; for their respective captions the Table of Contents will have to be consulted.

Ahmedabad —K. K. Dixit
12th March, 1967

Y

SECTION I

INTRODUCTORY

(1) Benedictory Verse:

नत्वाऽऽद्यन्तविनिर्मुक्तं शिवं योगीन्द्रवन्दितम् ।
योगबिन्दुं प्रवक्ष्यामि तत्त्वसिद्ध्यै महोदयम् ॥१॥

natvā''dyantavinirmuktaṁ śivaṁ yogīndravanditam /
yogabinduṁ pravakṣyāmi tattvasiddhyai mahodayam //1//

Having bowed to the Beneficent One, who is free from a beginning and an end and is venerated by the chief among the *yogins*, I proceed on to narrate the treatize that is called Yogabindu (or the treatize that sets forth a constituent element–literally, a drop–of *yoga*) and is conducive to *mokṣa*, this narration being undertaken with a view to seeking enlightenment as to the true nature of things.

(2) The Essential Unity of All Yoga-paths:

सर्वेषां योगशास्त्राणामविरोधेन तत्त्वतः ।
सन्नीत्या स्थापकं चैव मध्यस्थांस्तद्विदः प्रति ॥२॥

sarveṣāṁ yogaśāstrāṇām avirodhena tattvataḥ /
sannītyā sthāpakaṁ caiva madhyasthāṁs tadvidaḥ prati //2//

It (i.e. this Yogabindu) is not in essential conflict with any of the yoga-texts (belonging to the different schools of thought), and basing itself on a sound logic it establishes the non-conflicting character of these texts for the sake of those who are an impartial authority on the subject.

मोक्षहेतुर्यतो योगो भिद्यते न ततः क्वचित् ।
साध्याभेदात् तथाभावे तूक्तिभेदो न कारणम् ॥३॥

mokṣahetur yato yogo bhidyate na tataḥ kvacit /
sādhyābhedāt tathābhāve tūktibhedo na kāraṇam //3//

Since *yoga* is instrumental in bringing about *mokṣa* two sets of yoga-teachings cannot differ from one another because the two do not have mutually different aims in view (*mokṣa* being their common aim); and when that is the case (i.e. when two sets of yoga-teachings have got an identical aim in view) the two do not become different merely on account of their mutually different manners of expression.

मोक्षहेतुत्वमेवास्य किन्तु यत्नेन धीधनैः ।
सद्गोचरादिसंशुद्धं मृग्यं स्वहितकाङ्क्षिभिः ॥४॥

mokṣahetutvam evāsya kintu yatnena dhīdhanaiḥ /
sadgocarādisaṁśuddhaṁ mṛgyaṁ svahitakāṅkṣibhiḥ //4//

The intelligent men desirous of their own welfare should endeavour to find out just how a particular set of yoga-teachings, as a result of possessing a proper object etc. and hence being pure, is instrumental in bringing about *mokṣa*.

गोचरश्च स्वरूपं च फलं च यदि युज्यते ।
अस्य योगस्ततोऽयं यन्मुख्यशब्दार्थयोगतः ॥५॥

gocaraś ca svarūpaṁ ca phalaṁ ca yadi yujyate /
asya yogas tato'yaṁ yan mukhyaśabdārthayogataḥ //5//

In case a particular set of yoga-teachings has got a proper object, a proper nature and a proper result it ought to be designated 'a set of yoga-teachings', for in that case it is strictly worthy of the designation.

आत्मा तदन्यसंयोगात् संसारी तद्वियोगतः ।
स एव मुक्त एतौ च तत्स्वाभाव्यात् तयोस्तथा ॥६॥

ātmā tadanyasaṁyogāt saṁsārī tadviyogataḥ /
sa eva mukta etau ca tatsvābhāvyāt tayos tathā //6//

A soul as a result of getting connected with something other than itself experiences worldly existence while as a result of getting disconnected from this something it experiences *mokṣa*; and the worldly existence and *mokṣa* take place because it is the very nature of the connection and dis-connection in question to bring about those two respectively.

अन्यतोऽनुग्रहोऽप्यत्र तत्स्वाभाव्यनिबन्धनः ।
अतोऽन्यथा त्वदः सर्वं न मुख्यमुपपद्यते ॥७॥

anyato'nugraho'py atra tatsvābhāvyanibandhanaḥ /
ato'nyathā tv adaḥ sarvaṁ na mukhyam upapadyate //7//

And even the act of a soul receiving favour from somebody else takes place because it is the very nature of this soul to receive this favour; for otherwise all that (i.e. phenomena like a soul receiving favour from somebody else) cannot be spoken of in a literal sense of the words employed.

केवलस्यात्मनो न्यायात् सदाऽऽत्मत्वाविशेषतः ।
संसारी मुक्त इत्येतद् द्वितयं कल्पनैव हि ॥८॥

kevalasyātmano nyāyāt sadā''tmatvāviśeṣataḥ /
saṁsārī mukta ity etad dvitayaṁ kalpanaiva hi //8//

If a soul be the only existing entity logic will demand that this soul always retains an absolutely identical nature, viz. soul ness—; this in turn will entail the corollary that the idea of a soul experiencing worldly existence and so also the idea of it experiencing *mokṣa* are sheer fancies.

काञ्चनत्वाविशेषेऽपि यथा सत्काञ्चनस्य न ।
शुद्धयशुद्धी ऋते शब्दात् तद्वदत्राप्यसंशयम् ॥९॥

kāñcanatvāviśeṣe'pi yathā satkāñcanasya na /
śuddhyaśuddhī ṛte śabdāt tadvad atrāpy asaṁśayam //9//

In the case of super-fine gold (i.e. of gold with absolutely no admixture of impurity) all talk of purity and impurity is a sheer jumble of words in spite of the fact that it too is gold (like ordinary gold in whose case it is meaningful to talk of purity and impurity); a similar thing can doubtless be said about the present case (i.e. about the case of a soul conceived in the form of an only existing entity).

योग्यतामन्तरेणास्य संयोगोऽपि न युज्यते ।
सा च तत्त्वमित्येवं तत्संयोगोऽप्यनादिमान् ॥१०॥

योग्यतायास्तथात्वेन विरोधोऽस्यान्यथा पुनः ।
अतीतकालसाधर्म्यात् किं त्वाज्ञातोऽयमीदृशः ॥११॥

yogyatām antareṇāsya saṁyogo'pi na yujyate /
sā ca tattatvam ity evaṁ tatsaṁyogo'py anādimān //10//
yogyatāyās tathātvena virodho'syānyathā punaḥ /
atītakālasādharmyāt kintu ājñāto'yam īdṛśaḥ //11//

A soul getting connected with something other than itself (to be precise 'a soul getting connected with Karmas') is inconceivable unless this soul possesses the capacity for such a connection, a capacity which, moreover, is a part of the very nature of this soul. And inasmuch as the capacity in question is beginningless the connection in question too should be beginningless, for if one does not grant that one will come in conflict with a universally maintained position (i.e. with the position that the worldly existence of each and every soul is beginningless). The phenomenon under consideration (i. e. the phenomenon of a soul getting connected with Karmas) is akin to past time (inasmuch as this time is of the form of a beginningless series of moments even if each of

these moments has a beginning and an end). Of course, we maintain this position (as to the beginningless character of the process of a soul getting connected with Karmas) because it is upheld by the scriptures.

Note: Haribhadra is going to say a lot about a soul falling in bondage as a result of its connection with a foregin element. By 'foreign element' he will usually mean Karmas (more correctly, Karmans) which the Jaina tradition—and it alone—posits in the form of physical entities attracted by a soul as a result of its good and bad deeds and remaining attached to this soul till it has reaped the appropriate consequences of these deeds. Sometimes, however, this 'foreign element' will stand just for the 'physical apparatus consisting of body and *manas*' with the help of which a soul undergoes the experiences it does; this latter usage is alone current in those of the non-Jaina traditions which posit a foreign element by way of explaining the bondage of a soul.

अनुग्रहोऽप्यनुग्राह्ययोग्यतापेक्ष[1] एव तु ।
नाणुः कदाचिदात्मा स्याद् देवतानुग्रहादपि ।।१२।।

anugraho'py anugrāhyayogyatāpekṣa eva tu /
nāṇuḥ kadācid ātmā syād devatānugrahād api //12//

The granting of favour too depends on the capacity of the party sought to be favoured. E.g. a physical atom cannot turn into a soul even through a deity's grant of favour.

कर्मणो योग्यतायां हि कर्त्ता तद्व्यपदेशभाक् ।
नान्यथाऽतिप्रसङ्गेन लोकसिद्धमिदं ननु ।।१३।।
अन्यथा सर्वमेवैतदौपचारिकमेव हि ।
प्राप्नोत्यशोभनं चैतत् तत्त्वतस्तदभावतः ।।१४।।

karmaṇo yogyatāyāṁ hi kartā tadvyapadeśabhāk /
nānyathā'tiprasaṅgena lokasiddham idaṁ nanu //13//
anyathā sarvam evaitad aupacārikam eva hi /
prāpnoty aśobhanaṁ caitat tattvatas tadabhāvataḥ //14//

An agent is so called never except when the object concerned (i. e. the object this agent directs his activity to) possesses a corresponding capacity, for otherwise there will arise undesirable contingencies. What we are driving at is plain commonsense and if it is not granted all phenomena of our everyday experience will turn out to be figurative something, a contingency which is certainly undesirable inasmuch as what is merely figurative does not exist as a matter of fact.

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1. A reads °नुग्राह्य योग्यता°

उपचारोऽपि च प्रायो लोके यन्मुख्यपूर्वकः ।
दृष्टस्ततोऽप्यदः सर्वमित्थमेव व्यवस्थितम् ॥१५॥

upacāro'pi ca prāyo loke yan mukhyapūrvakaḥ /
dṛṣṭas tato'py adaḥ sarvam ittham eva vyavasthitam //15//

As a matter of fact, it is our common experience that a figurative usage usually presupposes a corresponding literal usage. Hence too one should admit the correctness of all that we are maintaining.

ऐदम्पर्यं तु विज्ञेयं सर्वस्यैवास्य भावतः ।
एवं व्यवस्थिते तत्त्वे योगमार्गस्य संभवः ॥१६।

aidamparyaṁ tu vijñeyaṁ sarvasyaivāsya bhāvataḥ /
evaṁ vyavasthite tattve yogamārgasya sambhavaḥ //16//

The genuine practice of *yoga* becomes a possibility only in case the above is a true description of the existing state of affairs– this is the net purport of the entire lot of theses (on worldly bondage and *mokṣa*) we propose to expound here.

पुरुषः क्षेत्रविज्ज्ञानमिति नाम यदात्मनः ।
अविद्या प्रकृतिः कर्म तदन्यस्य तु भेदतः ॥१७॥
भ्रान्ति-प्रवृत्ति-बन्धास्तु संयोगस्येति कीर्त्तितम् ।
शास्ता वन्द्योऽविकारी च तथाऽनुग्राहकस्य तु ॥१८॥

puruṣaḥ kṣetravij jñānam iti nāma yad ātmanaḥ /
avidyā prakṛtiḥ karma tadanyasya tu bhedataḥ //17//
bhrānti-pravṛtti-bandhās tu saṁyogasyeti kīrtitam /
śāstā vandyo'vikārī ca tathā'nugrāhakasya tu //18//

For we find that the different schools of thought ascribe to soul the names like *puruṣa, kṣetravit* and *jñāna* while ascribing to the entity which stands alongside soul the names like *avidyā, prakṛti* and *karma*. Similarly, a soul's connection with the entity in question is given the names like *bhrānti, pravṛtti* and *bandha* while the agent who grants favour to a soul is given the names like *śāstṛ, vandya* and *avikārin*.

Note: The commentator tells us that soul is given the name *puruṣa* by the Jainas and Vedāntins, the name *kṣetravit* by the Sāṅkhyas, the name *jñāna* by the Buddhists; again, the element standing alongside soul is given the name *avidyā* by the Vedāntins and Buddhists, the name *prakṛti* by the Sāṅkhyas, the name *karma* by the Jainas; similarly, a soul's connection with the foreign element in question is given the name *bhrānti* by the Vedāntins and Buddhists, the name *pravṛtti* by the Sāṅkhyas, the name *bandha* by the Jainas; lastly, the agent who grants favour to a soul is given the name *śāstṛ* by the Jainas, the name *vandya* by the Buddhists, the name *avikārin* by the Śaivas and Bhāgavatas.

साकल्यस्यास्य विज्ञेया परिपाकादिभावतः ।
औचित्याबाधया सम्यग्योगसिद्धिस्तथा तथा ॥१९॥

sākalyasyāsya vijñeyā paripākādibhāvataḥ /
aucityābādhayā samyagyogasiddhis tathā tathā //19//

When the several factors mentioned just before have functioned in an appropriate fashion – e. g. when a soul's capacity to attain *mokṣa* has ripened—there takes place a proper realization of *yoga* in a corresponding fashion, a realization marked by a non-transgression of proprieties.

एकान्ते सति तद्यत्नस्तथाऽसति च यद् वृथा ।
तत्तथायोग्यतायां तु तद्भावेनैष सार्थकः ॥२०॥

ekānte sati tadyatnas tathā'sati ca yad vṛthā /
tattathāyogyatāyāṁ tu tadbhāvenaiṣa sārthakaḥ //20//

In case a soul is existent in an absolute (i. e. changeless) fashion and so also in case it is non-existent in an absolute fashion all endeavour on its parts will be futile; on the other hand, if it is possessed of a capacity of this or that sort its endeavour will be fruitful as a result of its assuming this or that form.

दैवं पुरुषकारश्च तुल्यावेतदपि स्फुटम् ।
युज्यते[1] एवमेवेति वक्ष्याम्यूर्ध्वमदोऽपि हि ॥२१॥

daivaṁ puruṣakāraś ca tulyāv etad api sphuṭam /
yujyate evam eveti vakṣyāmy ūrdhvam ado'pi hi //21//

On our reasoning alone is it obviously proper to say that fate and perseverance are equally powerful (elements in the make-up of a man's worldly career); this topic too we are going to take up subsequently.

लोकशास्त्राविरोधेन यद्योगो योग्यतां व्रजेत् ।
श्रद्धामात्रैकगम्यस्तु हन्त ! नेष्टो विपश्चिताम् ॥२२॥

lokaśāstrāvirodhena yadyogo yogyatāṁ vrajet /
śraddhāmātraikagamyas tu hanta neṣṭo vipaścitām //22//

That *yoga* (i. e. *yoga* teaching) is alone capable of really serving its purpose which does not go counter either to the testimony of everyday experience or to that of scriptures; this verily is why a *yoga* that has to be accepted on sheer faith is not to the liking of the intelligent persons.

वचनादस्य संसिद्धिरेतदप्येवमेव हि ।
दृष्टेष्टाबाधितं तस्मादेतन्मृग्यं हितैषिणा ॥२३॥

vacanād asya saṁsiddhir etad apy evam eva hi /
dṛṣṭeṣṭābādhitaṁ tasmād etan mṛgyaṁ hitaiṣiṇā //23//

1. Both A and B read युज्येते

Even the statement that *yoga* is to be known through an authoritative utterance (alone) makes sense just on our reasoning; hence one desirous of welfare should look for such an authoritiative utterance (pertaining to *yoga*) as does not go against either what you happen to see or what you have happened to infer.

Note: The commentator expains that the act of uttering is possible only on the part of an agent who is capable of undergoing change and not on the part of one who is absolutely changeless; hence the claim made here (in the first half of the verse).

दृष्टबाधैव यत्रास्ति ततोऽदृष्टप्रवर्त्तनम् ।
असच्छ्रद्धाभिभूतानां केवलं बाध्यसूचकम् ॥२४॥

dṛṣṭabādhaiva yatrāsti tato'dṛṣṭapravartanam /
asacchraddhābhibhūtānāṁ kevalaṁ bādhyasūcakam //24//

Those who, with a view to attaining supra-sensuous results, act on the authority of such scriptures as are contradicted by the everyday experience itself do nothing but provide a proof of being deluded and of being afflicted by an undesirable type of faith.

प्रत्यक्षेणानुमानेन यदुक्तोऽर्थो न बाध्यते ।
दृष्टेऽदृष्टेऽपि युक्ता स्यात् प्रवृत्तिस्तत एव तु ॥२५॥

pratyakṣeṇānumānena yadukto'rtho na bādhyate /
dṛṣṭe'dṛṣṭe'pi yuktā syāt pravṛttis tata eva tu //25//

If basing oneself on the scriptures whose teaching is not contradicted by perception or inference one acts not only with a view to attaining the observable results but even with a view to attaining the supra-sensuous ones one will be adopting a course that is proper.

अतोऽन्यथा प्रवृत्तौ तु स्यात् साधुत्वाद्यनिश्चितम् ।
वस्तुतत्त्वस्य हन्तैवं सर्वमेवासमञ्जसम् ॥२६॥

ato'nyathā pravṛttau tu syāt sādhutvādyaniścitam /
vastutattvasya hantaivaṁ sarvam evāsamañjasam //26//

But if one acts in a contrary fashion there will be no knowing whether what one takes to be the true nature of things is or is not their true nature; and in that case all one's actions (whether worldly or otherwise) will become a confounded lot.

तद्दृष्टाद्यनुसारेण वस्तुतत्त्वव्यपेक्षया ।
तथा तथोक्तिभेदेऽपि साध्वी तत्त्वव्यवस्थितिः ॥२७॥

taddṛṣṭādyanusāreṇa vastutattvavyapekṣayā /
tathā tathoktibhede'pi sādhvī tattvavyavasthitiḥ //27//

Thus as a result of attributing to things a behaviour that is in conformity to the findings of observation etc. it has been possible to arrive at a correct assessment of the nature of things even if this assessment is often differently worded by different circles.

अमुख्यविषयो यः स्यादुक्तिभेदः स बाधकः ।
हिंसाहिंसादिवद् यद्वा तत्त्वभेदव्यपाश्रयः ॥२८॥

amukhyaviṣayo yaḥ syād uktibhedaḥ sa bādhakaḥ /
hiṁsāhiṁsādivad yadvā tattvabhedavyapāśrayaḥ //28//

A difference of wording (and the consequent difference of views) that pertains to secondary matters (i. e. matters secondary from the point of view of *yoga* practice) will prove an obstacle (in the path of *yoga*); such, for example, is the case with the difference of wording pertaining to (the elaborate treatment of) the question of killing versus non-killing or with that pertaining to (the elaborate treatment of) metaphysical questions.

मुख्ये तु तत्र नैवासौ बाधकः स्याद् विपश्चिताम् ।
हिंसादिविरतावर्थे यमव्रतगतो यथा ॥२९॥

mukhye tu tatra naivāsau bādhakaḥ syād vipaścitām /
hiṁsādiviratāv arthe yama-vratagato yathā //29//

On the other hand, a difference of wording that pertains to essential matters (i.e. matters essential from the point of view of *yoga*-practice) never proves an obstacle (in the path of *yoga*) for the wise men; e. g. desistence from killing etc. is designated *yama* by one set of thinkers and *vrata* by another.

Note: To be explicit, in the sense indicated the word *yama* is current among the Sāṅkhyas, the word *vrata* among the Jainas.

(3) The Several Classifications of yoga:

मुख्यतत्त्वानुवेधेन स्पष्टलिङ्गान्वितस्ततः ।
युक्त्यागमानुसारेण[1] योगमार्गोऽभिधीयते ॥३०॥

mukhyatattvānuvedhena spaṣṭaliṅgānvitas tataḥ /
yuktyāgamānusāreṇa yogamārgo'bhidhīyate //30//

Hence we now proceed to offer —in conformity to logic as well as the scriptures— such an account of the *yoga* path as concerns itself with essential matters (i.e. matters essential from the point of view of *yoga* practice) and refers to features that are pretty obvious.

1. Both A and B read युक्तागमा°

अध्यात्मं भावना ध्यानं[1] समता वृत्तिसंक्षयः ।
मोक्षेण योजनाद् योग एष श्रेष्ठो यथोत्तरम् ॥३१॥

adhyātmaṁ bhāvanā dhyānaṁ samatā vṛttisaṁkṣayaḥ /
mokṣeṇa yojanād yoga eṣa śreṣṭho yathottaram //31//

Adhyātma, bhāvanā, dhyāna, and *vṛttisaṁkṣaya* are (the several species of) *yoga* inasmuch as they connect one with *mokṣa* (i.e. lead one to *mokṣa*); and in this list a later occurring member is superior to an earlier occurring one.

Note : A literal meaning of the word *yoga* is connection.

तात्त्विकोऽतात्त्विकश्चायं सानुबन्धस्तथाऽपरः ।
सास्रवोऽनास्रवश्चेति संज्ञाभेदेन कीर्त्तितः ॥३२॥

tāttviko'tāttvikaś cāyaṁ sānubandhas tathā'paraḥ /
sāsravo'nāsravaś ceti saṁjñābhedena kīrtitaḥ //32//

Using other sets of terminologies *yoga* may be divided into the types 'genuine' and 'not genuine,' into the types 'continuous' and 'not continuous'; into the types 'accompanied by defilement' and 'not accompanied by defilement'.

तात्त्विको भूत एव स्यादन्यो लोकव्यपेक्षया ।
अच्छिन्नः सानुबन्धस्तु च्छेदवानपरो मतः ॥३३॥
सास्रवो दीर्घसंसारस्ततोऽन्योऽनास्रवः परः ।
अवस्थाभेदविषयाः संज्ञा एता यथोदिताः ॥३४॥

tāttviko bhūta eva syād anyo lokavyapekṣayā /
acchinnaḥ sānubandhas tu cchedavān aparo mataḥ //33//
sāsravo dīrghasaṁsāras tato'nyo'nāsravaḥ paraḥ /
avasthābhedaviṣayāḥ saṁjñā etā yathoditāḥ //34//

Here 'genuine' *yoga* is *yoga* that is actually present there while 'not genuine' *yoga* is a mere show of *yoga* made in order to please the common-folk. Again, 'continuous' *yoga* is *yoga* that proceeds in an uninterrupted fashion while 'discontinuous' *yoga* is *yoga* that is marked by interruptions. Similarly, '*yoga* accompanied by defilement' is *yoga* to be practised in course of long period of wordly existence while '*yoga* not accompanied by defilement' is *yoga* of a contrary description (i.e. *yoga* to be practised in the course of a brief period of worldy existence) and is of the supreme type. These different designations refer to the different states (i.e. grades) of *yoga* and they describe these states quite appropriately.

1. A reads भावनाध्यानम्

स्वरूपं संभवं चैव वक्ष्याम्यूर्ध्वमनुक्रमात् ।
अमीषां योगभेदानां सम्यक्शास्त्रानुसारतः ॥३५॥

svarūpaṁ sambhavaṁ caiva vakṣyāmy ūrdhvam anukramāt /
amīṣāṁ yogabhedānāṁ samyakśāstrānusārataḥ //35//

The nature of these various types of *yoga* and the manner in which they are generated will be subsequently described by me in due order in conformity to the authentic scriptural texts.

(4) The Greatness of Yoga :

इदानीं तु समासेन योगमाहात्म्यमुच्यते ।
पूर्वसेवाक्रमश्चैव प्रवृत्त्यङ्गतया सताम् ॥३६॥

idānīṁ tu samāsena yogamāhātmyam ucyate /
pūravasevākramaś caiva pravṛttyaṅgatayā satām // 36 //

For the present I just briefly describe the greatness of *yoga*; besides, I describe the course of preliminary performances technically called *pūrvasevā* insofar as it leads the noble souls to undertake the practice of *yoga*.

योगः कल्पतरुः श्रेष्ठो योगश्चिन्तामणिः परः ।
योगः प्रधानं धर्माणां योगः सिद्धेः स्वयंग्रहः ॥३७॥

yogaḥ kalpataruḥ śreṣṭho yogaś cintāmaṇiḥ paraḥ /
yogaḥ pradhānaṁ dharmāṇāṁ yogaḥ siddheḥ svayaṁgrahaḥ // 37 //

Yoga is akin to the type of *kalpataru* tree, *yoga* is akin to the best type of *cintāmaṇi* jewel, *yoga* is chief among the virtuous performances, *yoga* is the very attainment of supreme success (i.e. of *mokṣa*).

Note : The *Kalpataru* tree and the *cintāmaṇi* jewel are both mythological entities supposed to fulfil all desires whatsoever of those who have access to them.

तथा च जन्मबीजाग्निर्जरसोऽपि जरा परा ।
दुःखानां राजयक्ष्माऽयं मृत्योर्मृत्युरुदाहृतः ॥३८॥

tathā ca janmabījāgnir jaraso'pi jarā parā /
duḥkhānāṁ rājayakṣmā'yaṁ mṛtyor mṛtyur udāhṛtam // 88 //

Again, they say that it acts like fire in relation to the seed of rebirth, like fatal old age in relation to old age, like phthisis in relation to miseries, like death in relation to death.

कुण्ठीभवन्ति तीक्ष्णानि मन्मथास्त्राणि सर्वथा ।
योगवर्मावृते चित्ते तपश्छिद्रकराण्यपि ॥३९॥

kuṇṭhībhavanti tīkṣṇāni manmatkāstrāṇi sarvathā /
yogavarmāvṛte citte tapaśchidrakarāṇy api //39 //

The sharp weapons of the god of cupidity – weapons that manage to pierce through penance (i.e. through a mind shielded by mere penance) – get utterly blunted when struck against a mind that is protected by the armour of *yoga*.

Note : As contrasted to *yoga* penance stands for sheer self-torture unaccompanied by spiritual enlightenment; it is supposed that even such a self-torture yeilds certain rather lower type of beneficial results.

अक्षरद्वयमप्येतच्छ्रूयमाणं विधानतः ।
गीतं पापक्षयायोच्चैर्योगसिद्धैर्महात्मभिः ॥४०॥

akṣaradvayam apy etac chrūyamāṇaṁ vidhānataḥ /
gītaṁ pāpakṣayāyoccair yogasiddhair mahātmabhiḥ // 40 //

The great souls who were adept in the practice of *yoga* have declared that even a mere listening – properly undertaken – of the two syllables (viz. *yo* and *ga*) constituting the word *yoga* is highly capable of putting an end to sins.

मलिनस्य यथा हेम्नो वह्नेः शुद्धिर्नियोगतः ।
योगाग्नेश्चेतसस्तद्वदविद्यामलिनात्मनः ॥४१॥

malinasya yathā hemno vahneḥ śuddhir niyogataḥ /
yogāgneś cetasas tadvad avidyāmalinātmanaḥ // 41 //

Just as an impure piece of gold is invariably purified by fire so also is a mind which nescience has rendered impure (invariably purified) by the fire of *yoga*.

अमुत्र संशयापन्नचेतसोऽपि ह्यतो ध्रुवम् ।
सत्स्वप्नप्रत्ययादिभ्यः संशयो विनिवर्त्तते ॥४२॥

amutra saṁśayāpannacetaso'pi hy ato dhruvam /
satsvapnapratyayādibhyaḥ saṁśayo vinivartate // 42 //

The experience of auspicious dreams and the like taking place on account of it (i.e. of *yaga*) certainly dispel doubt even from that mind which is otherwise skeptical about the existence of the world beyond.

श्रद्धालेशान्नियोगेन बाह्ययोगवतोऽपि हि ।
शुक्लस्वप्ना भवन्तीष्टदेवतादर्शनादयः ॥४३॥

śraddhāleśān niyogena bāhyayogavato'pi hi /
śuklasvapnā bhavantīṣṭadevatādarśanādayaḥ // 43 //

Even one who observes just the externals of *yoga* comes to have, necessarily and owing to the accompanying faith of his, the dreams of an auspicious type where one sees one's favourite deity etc.

Note : Since *yoga* must necessarily be accompanied by some amount of spiritual enlightenment what is called 'the observance of mere externals of *yoga*' really means such ethico-religious performance as is accompanied by an extremely elementary spiritual enlightenment. That a practiser of *yoga* comes to acquire miraculous capacities is just common-sense with Haribhadra.

देवान् गुरून् द्विजान् साधून् सत्कर्मस्था हि योगिनः ।
प्रायः स्वप्ने प्रपश्यन्ति हृष्टान् सन्नोदनापरान् ॥४४॥

devān gurūn dvijān sādhūn satkarmasthā hi yoginaḥ /
prāyaḥ svapne prapaśyanti hṛṣṭān sannodanāparān // 44 //

With the yogins whose deeds are pure it is usual that they see in dreams deities, the elders, the Brahmins, the saints in pleased mood and as offering a noble injunction.

नोदनाऽपि च सा यतो यथार्थैवोपजायते ।
तथाकालादिभेदेन हन्त नोपप्लवस्ततः ॥४५॥

nodanā'pi ca sā yato yathārthaivopajāyate /
tathākālādibhedena hanta nopaplavas tataḥ // 45 //

And since this injunction verily proves true when the relevant conditions of time etc. are fulfilled it (i.e. the dream-experience in question) is not a case of mental derangement.

स्वप्नमन्त्रप्रयोगाच्च सत्यस्वप्नोऽभिजायते ।
विद्वज्जनेऽविगानेन सुप्रसिद्धमिदं तथा ॥४६॥

svapnamantraprayogāc ca satyasvapno'bhijāyate /
vidvajjane'vigānena suprasiddham idaṁ tathā //46//

That also as a result of employing dream-incantations (i.e. incantations bearing on dreams) does one manage to have true dreams is a fact quite well known to the learned circle and never disputed by them.

Note: The idea is that true dreams should all the more be possible as a result of *yoga* which has the additional virtue of being accompanied by spiritual enlightenment.

न ह्येतद् भूतमात्रत्वनिमित्तं संगतं वचः ।
अयोगिनः समध्यक्षं यन्नैवंविधगोचरम् ॥४७॥

na hy etad bhūtamātratvanimittaṁ saṅgataṁ vacaḥ /
ayoginaḥ samadhyakṣaṁ yan naivaṁvidhagocaram //47//

That all this (i.e. the set of phenomena under description) is due to purely physical causes is not a tenable statement; for the perception of

a non-yogin never has for its object the phenomena of the type under description.

Note : The idea is that if these miraculous phenomena are due to purely physical causes they should be possible on the part of a *yogin* as well as a non-yogin.

प्रलापमात्रं च वचो यदप्रत्यक्षपूर्वकम् ।
यथेहाप्सरसः स्वर्गे मोक्षे चानन्द उत्तमः ॥४८॥

pralāpamātraṁ vaco yad apratyakṣapūrvakam /
yathehāpsarasaḥ svarge mokṣe cānanda uttamaḥ //48//

And a statement that is not based on perception is a sheer gossip, just like the saying of certain people (who do not believe in supra-senseous perception) that there are nymphs in the heaven or that there is an experience of supreme bliss at the time of *mokṣa.*

Note : The commentator says that the people here had in mind by the author are the Mīmāṁsakas. That may be so, for the Mīmāṁsakas did actually repudiate the possibility of all supra-sensuous perception whatsoever. However, in the next verse these people are said to grant the possibility that a *yogin* might have supra-sensuous perception of the relevant phenomena (though not of those like soul, karmas, the connection of soul with the karmas, and so on and so forth); it is difficult to believe that this concession can be made by the Mīmāṁsakas whose repudiation of supra-sensuous perception is wholesale and unconditional.

योगिनो यत् समध्यक्षं ततश्चेदुक्तनिश्चयः ।
आत्मादेरपि युक्तोऽयं तत एवेति चिन्त्यताम् ॥४९॥

yogino yat samadhyakṣaṁ tataś ced uktaniścayaḥ /
ātmāder api yukto'yaṁ tata eveti cintyatām //49//

One might say that the matters in question can be decided on the basis of the testimony of yogic perception ; but then the same testimony should decide even those matters which pertain to soul etc.— this too has to be pondered over.

अयोगिनो हि प्रत्यक्षगोचरातीतमप्यलम् ।
विजानात्येतदेवं च बाधाऽत्रापि न विद्यते ॥५०॥

ayogino hi pratyakṣagocarātītam apy alam /
vijānāty etad evaṁ ca bādhā'trāpi na vidyate //50//

That it (i e. yogic perception) well takes cognizance of even such things as are beyond the perception of non-yogin is a fact ; and then there should be no difficulty even in the present case (i.e. in conceiving even soul etc. as amenable to yogic perception).

आत्माद्यतीन्द्रियं वस्तु योगिप्रत्यक्षभावतः ।
परोक्षमपि चान्येषां न हि युक्त्या न युज्यते ॥५१॥

ātmādy atīndriyaṁ vastu yogipratyakṣabhāvataḥ /
parokṣam api cānyeṣāṁ na hi yuktyā na yujyate //51//

It is not logically untenable to posit – on the testimony of yogic perception — the existence of supra-sensuous entities like soul etc. even when these entities are not amenable to non-yogin's perception.

किञ्चान्यद् योगतः स्थैर्यं धैर्यं श्रद्धा च जायते ।
मैत्री जनप्रियत्वं च प्रातिभं तत्त्वभासनम् ॥५२॥
विनिवृत्ताग्रहत्वं च तथा द्वन्द्वसहिष्णुता ।
तदभावश्च लाभश्च बाह्यानां कालसंगतः ॥५३॥
धृतिः क्षमा सदाचारो योगवृद्धिः शुभोदया ।
आदेयता गुरुत्वं च शमसौख्यमनुत्तमम् ॥५४॥

kiñcānyad yogataḥ sthairyaṁ dhairyaṁ śraddhā ca jāyate /
maitrī janapriyatvaṁ ca prātibham tattvabhāsanam //52//
vinivṛttāgrahatvaṁ ca tathā dvandvasahiṣṇutā /
tadabhāvaś ca lābhaś ca bāhyānāṁ kālasaṅgataḥ //53//
dhṛtiḥ kṣamā sadācāro yogavṛddhiḥ śubhodayā /
ādeyatā gurutvaṁ ca śamasaukhyam anuttamam //54//

To say nothing more, on account of *yoga* one fiinds oneself in possession of firmness, patience, faith, friendliness (for all being), popularity (in the eyes of the worthy ones), intuitive awareness of the nature of things, freedom from obsessions, a capacity to stand the twin misfortune (in the form of a separation from the desired ones and a company of the undesired ones), an absence of the twin misfortune in question, the favourable external circumstances availed of at an opportune time, contentment, forbearance, gentlemanly conduct, an augmentation of *yoga* – contentment etc. that are conducive to one's welfare, honour received from others, and the supreme bliss of calmness.

आविद्वदङ्गनासिद्धमिदानीमपि दृश्यते ।
एतत् प्रायस्तदन्यत् तु सुबह्वागमभाषितम् ॥५५॥

āvidvadaṅganāsiddham idānim api dṛśyate /
etat prāyas tadanyat tu subahv āgamabhāṣitam //55//

Even to this day most of these things are a matter of common experience with all people–from the learned ones down to the womenfolk; in addition, a good number of other things of the same sort have been set forth in the spiritual texts.

न चैतद् भूतसंघातमात्रादेवोपपद्यते ।
तदन्यभेदकाभावे तद्वैचित्र्याप्रसिद्धितः ॥५६॥

na caitad bhūtasaṅghātamātrād evopapadyate /
tadanyabhedakābhāve tadvaicitryāprasiddhitaḥ //56//

All this (that is being said about the greatness of *yoga*) would have made no sense if reality were a conglomeration of but physical entities, for the difference in question (i.e. the difference between the yogin's experience and the non-yogin's) remains unaccounted for unless something else (i.e. something non-physical) is posited as a differentiating factor.

ब्रह्मचर्येण तपसा सद्वेदाध्ययनेन च ।
विद्यामन्त्रविशेषेण सत्तीर्थासेवनेन च ॥५७॥

पित्रोः सम्यगुपस्थानाद् ग्लानभैषज्यदानतः ।
देवादिशोधनाच्चैव भवेज्जातिस्मरः पुमान् ॥५८॥

brahmacaryeṇa tapasā sadvedādhyayanena ca /
vidyāmantraviśeṣeṇa sattīrthāsevanena ca //57//

pitroḥ samyag upasthānād glānabhaiṣajyadānataḥ /
devādiśodhanāc caiva bhavej jātismaraḥ pumān //58//

A man succeeds in recalling his past life through the instrumentality of a practice of sex-control, a performanace of penance, a study of the auspicious Vedic (i.e. scriptural) texts, resort to appropriate magics and incantations, a journey to the auspicious pilgrimage-centres, a dutiful offering of services to one's parents, a donation of medicines to those down with ailments, a tidying up of the deities (i.e. the places of deity-worship) and the like.

अत एव न सर्वेषामेतदागमनेऽपि हि ।
परलोकाद् यथैकस्मात् स्थानात् तनुभृतामिति ॥५९॥

ata eva na sarveṣām etad āgamane'pi hi /
paralokād yathaikasmāt sthānāt tanubhṛtām iti //59//

That is why not all of those who come from another world (i.e. who take a new birth after having completed the course of a past life) manage to recall their past life – just as not all persons recall the events of the place from which they all happen to be coming.

न चैतेषामपि ह्येतदुन्मादग्रहयोगतः ।
सर्वेषामनुभूतार्थस्मरणं स्याद् विशेषतः ॥६०॥

na caiteṣām api hy etad unmādagrahayogataḥ /
sarveṣām anubhūtārthasmaraṇaṁ syād viśeṣataḥ //60//

Even in the case of those latter persons (i.e. of persons coming from the same place) it might happen that on account of delusion or of possession by a ghost each and every one of them fails to recall the details of the events earlier experienced by him (at the place in question).

सामान्येन तु सर्वेषां स्तनवृत्त्यादिचिह्नितम् ।
अभ्यासातिशयात् स्वप्नवृत्तितुल्यं व्यवस्थितम् ॥६१॥

sāmānyena tu sarveṣāṁ stanavṛttyādicihnitam /
abhyāsātiśayāt svapnavṛttitulyaṁ vyavasthitam //61//

So far as a general (as contrasted to detailed) recall of a past life is concerned it manifests itself in the case of each and every person in the from of his motion (when he is a just-born babe) towards the mother's breast and of similar acts; these acts take place on account of a past performance repeated great many times just as dream-experiences do.

स्वप्ने वृत्तिस्तथाभ्यासाद् विशिष्टस्मृतिवर्जिता ।
जाग्रतोऽपि क्वचित् सिद्धा सूक्ष्मबुद्ध्या निरूप्यताम् ॥६२॥

svapne vṛttis tathābhyāsād viśiṣṭasmṛtivarjitā /
jāgrato'pi kvacit siddhā sūkṣmabuddhyā nirūpyatām //62//

Even in the case of a dream-experience it sometimes happens that we do not have a clear memory of this experience at a later time, this absence of memory being due to the (weak) nature of repetition concerned; nay, even in waking state such ideas sometimes occur to us (as are not followed by a clear memory of themselves at a later time). All these matters should be carefully pondered over.

श्रूयन्ते च महात्मान एते दृश्यन्त इत्यपि ।
क्वचित् संवादिनस्तस्मादात्मादेर्हन्त ! निश्चयः ॥६३॥

śrūyante ca mahātmāna ete dṛśyanta ity api /
kvacit saṁvādinas tasmād ātmāder hanta niścayaḥ //63//

Again, we hear of and at places directly come across – such noble souls as provide us with corroborative evidence (on the question of the recall of past life); on the basis of that evidence (too) we ought to become certain as to the existence of soul etc.

एवं च तत्त्वसंसिद्धेर्योग एव निबन्धनम् ।
अहो यन्निश्चितैवेयं नान्यतस्त्वीदृशी क्वचित् ॥६४॥

evaṁ ca tattvasaṁsiddher yoga eva nibandhanam /
ato yanniścitaiveyaṁ nānyatas tv īdṛśī kvacit //64//

Thus *yoga* is the sole instrument of realizing the nature of things (like soul etc.); for a necessary definte realization of this nature of things takes place through *yoga* and through nothing else.

अतोऽत्रैव महान् यत्नस्तत्तत्त्वप्रसिद्धये ।
प्रेक्षावता सदा कार्यो वादग्रन्थास्त्वकारणम् ॥६५॥

ato'atraiva mahān yātnas tattattvaprasiddhaye /
prekṣāvatā sadā kāryo vādagranthās tv akāraṇam //65//

Hence with a view to realizing the true nature of these things and those an intelligent man should always make great efforts in this very direction (i.e. in the direction of practising *yoga*) for in this connection the polemical texts are certainly of no use whatsoever.

उक्तं च योगमार्गज्ञैस्तपोनिर्धूतकल्मषैः ।
भावियोगिहितायोच्चैर्मोहदीपसमं वचः ॥६६॥
"वादांश्च प्रतिवादांश्च वदन्तो निश्चितांस्तथा ।
तत्त्वान्तं नैव गच्छन्ति तिलपीलकवद् गतौ ॥६७॥"

uktaṁ ca yogamārgajñais taponirdhūtakalmaṣaiḥ /
bhāviyogihitāyoccair mohadīpasamaṁ vacaḥ //66//
"vādāṁś ca prativādāṁś ca vadanto niścitāṁs tathā /
tattvāntaṁ naiva gacchanti tilapīlakavad gatau //67//"

Those who are well conversant with the path of *yoga* and have washed off their sins with the help of penance have emphatically uttered the following words for the benefit of future *yogins*, words that are like a lamp for dispelling (the darkness of) ignorance: "Those who advance well-devised arguments and counter-arguments (against each other) do not succeed in realizing the ultimate nature of things, their behaviour resembling that of the animal who is yoked to the oil-presser and is making rounds after rounds (without forming any notion of the exact distance it has travelled)."

(5) Adhyātma as the Chief Means of Attaining Yoga :

अध्यात्ममत्र परम उपायः परिकीर्तितः ।
गतौ सन्मार्गगमनं यथैव ह्यप्रमादिनः ॥६८॥

adhyātmam atra parama upāyaḥ parikīrtitaḥ /
gatau sanmārgagamanaṁ yathaiva hy apramādinaḥ //68//

The best way of doing (i. e. of realizing the true nature of things) is *adhyātma* — just as the best way of undertaking a journey is to follow the path without showing any sign of negligence.

मुक्त्वाऽतो वादसंघट्टमध्यात्ममनुचिन्त्यताम् ।
नाविधूते तमस्कन्धे ज्ञेये ज्ञानं प्रवर्तते ॥६९॥

muktvā'to vādasaṅghaṭṭaṁ adhyātmam anucintyatām /
nāvidhūte tamaskandhe jñeye jñānaṁ pravartate //69//

Hence taking leave of polemical skirmishes one should constantly think of *adhyātma*; for you cannot know a knowable unless the concentrated layers of darkness (dominating the scene) are first cleared off.

सदुपायाद् यथैवाप्तिरुपेयस्य तथैव हि ।
नेतरस्मादिति प्राज्ञः सदुपायपरो भवेत् ॥७०॥

sadupāyād yathaivāptir upeyasya tathaiva hi /
netarasmād iti prājñaḥ sadupāyaparo bhavet //70//

By employing improper means one does not achieve one's aim so well as one by employing proper ones; the intelligent man should therefor see to it that he always takes recourse to proper means.

सदुपायश्च नाध्यात्मादन्यः संदर्शितो बुधैः ।
दुरापं किंत्वदोऽपीह भवाब्धौ सुष्ठु देहिनाम् ॥७१॥

sadupāyaś ca nādhyātmād anyaḥ sandarśito budhaiḥ /
durāpaṁ kintv ado'pīha bhavābdhau suṣṭhu dehinām //71//

Now the wise men have demonstrated that the proper means in our case (i. e. the proper means for realizing the true nature of things) is nothing else than *adhyātma*; but in the ocean of worldly existence even this *adhyātma* is pretty difficult for people to acquire.

(6) The Possibility of Attaining Adhyātma only in the Last Pudgulāvarta:

चरमे पुद्गलावर्ते यतो यः शुक्लपाक्षिकः ।
भिन्नग्रन्थिश्चरित्री च तस्यैवैतदुदाहृतम् ॥७२॥

carame pudgalāvarte yato yaḥ śuklapākṣikaḥ /
bhinnagranthiś caritrī ca tasyaivaitad udāhṛtam //72//

For we are told that *adhyātma* can be acquired only by a person who is experiencing the bright (i.e. later) half of the last *pudgalāvarta* and who is a *bhinnagranthi* as well as a *caritrin* (i.e. *Cāritrin*).

Note : As we shall learn later on, a *Samyagdṛṣṭi* is a *bhinnagranthi* but not a *Cāritrin* while an *Apunarbandhaka* is neither a *bhinnagranthi* nor a *Cāritrin* — so that Haribhadra is here saying that the practice of *adhyātma* is possible neither on the part of an *Apunarbandhaka* nor on that of *Samyagdṛṣṭi* but only on that of a *Cāritrin*.

प्रदीर्घभवसद्भावान्मालिन्यातिशयात् तथा ।
अतत्त्वाभिनिवेशाच्च नान्येष्वन्यस्य जातुचित् ॥७३॥

pradīrghabhāvasadbhāvān mālinyātiśayāt tathā /
atattvābhiniveśāc ca nānyeṣv anyasya jātucit //73//

A person who is not experiencing the later half of the last *pudgalāvarta* and who does not satisfy the above description (i.e. who is not a *bhinnagranthi* as well as a *Cāritrin*) canno: aquire *adhyātma* because he has yet to undergo an extremely long course of worldly existence, because the defilement vitiating his nature is rather massive, because he is firmly stuck to wrong notions as to the nature of things.

अनादिरेष संसारो नानागतिसमाश्रयः ।
पुद्गलानां परावर्ता अत्रानन्तास्तथा गताः ॥७४॥
सर्वेषामेव सत्त्वानां तत्स्वाभाव्यनियोगतः ।
नान्यथा संविदेतेषां सूक्ष्मबुद्ध्या विभाव्यताम् ॥७५॥

anādir eṣa saṁsāro nānāgatisamāśrayaḥ /
pudgalānāṁ parāvartā atrānantās tathā gatāḥ //74//
sarveṣām eva sattvānāṁ tatsvābhāvyaniyogataḥ /
nānyathā saṁvid eteṣāṁ sūkṣmabuddhyā vibhāvyatām //75//

In the case of each and every soul the course of worldly existence has been beginningless—a course during which there has taken place birth in the form of numerous species–,and here there have occurred an infinite number of *pudgalāvatras*; now all this has been due to the very nature of the soul concerned. If that be not so (i.e. if what happens to a soul does not do so due to its very nature) phenomenon of a soul experiencing *pudgalāvatras* remains unaccounted for. This matter has to be pondered over attentively.

यादृच्छिकं न यत्कार्यं कदाचिज्जायते क्वचित् ।
सत्त्वपुद्गलयोगश्च तथा कार्यमिति स्थितम् ॥७६॥

yādṛcchikaṁ na yat kāryaṁ kadācij jāyate kvacit /
sattva-pudgalayogaś ca tathā kāryam iti sthitam //76//

An effect cannot come into existence accidentally while the connection of a soul with matter is an effect; from this follows our thesis (viz. that the course of worldly existence undergone by a soul is due to its very nature).

चित्रस्यास्य तथाभावे तत्स्वाभाव्यादृते परः ।
न कश्चिद्धेतुरेवं च तदेव हि तथेष्यताम् ॥७७॥

citrasyāsya tathābhāve tatsvābhāvyād ṛte paraḥ /
na kaścid dhetur evaṁ ca tad eva hi tatheṣyatām //77//

The form of a soul's connection with matter differs from case to case, and since of this difference there seems to be no other cause except the nature of the soul concerned let this nature be granted to be the actual such cause.

स्वभाववादापत्तिश्चेदत्र को दोष उच्यताम् ।
तदन्यवादाभावश्चेन्न तदन्यानपोहनात् ॥७८॥

svabhāvavādāpattiś ced atra ko doṣa ucyatām /
tadanyavādābhāvaś cen na tadanyānapohanāt //78//

It might be objected that our position amounts to embracing the doctrine of *svabhāva* (i.e. the doctrine which explains all phenomena as being due to the very nature of these things and those). But we ask as to what is wrong with that doctrine. It might be replied that an acceptance of this doctrine means a denial of causality to every other factor (i.e. every factor other than the 'nature' of things). To this we reply that the denial in question is not intended by us.

कालादिसचिवश्चायमिष्ट एव महात्मभिः ।
सर्वत्र व्यापकत्वेन न च युक्त्या न युज्यते ॥७९॥

kālādisacivaś cāyam iṣṭa eva mahātmabhiḥ /
sarvatra vyāpakatvena na ca yuktyā na yujyate //79//

For as accompanied by time etc. this (i.e. the 'nature' of things) has actually been admitted by the learned ones to be a universal causal factor ; and there is nothing illogical about such an admission.

तथात्मपरिणामात् तु कर्मबंधस्ततोऽपि च ।
तथा दुःखादि कालेन तत्स्वभावादृते कथम् ॥८०॥

tathātmapariṇāmāt tu karmabandhas tato'pi ca /
tathā duḥkhādi kālena tatsvabhāvād ṛte katham //80//

A particular type of modification (i.e. experience) undergone by a soul causes the corresponding type of karmic bondage which in its turn produces pain etc. (in this soul) when the appropriate time arrives ; now how can all this come about except due to the nature of the soul in question ?

वृथा कालादिवादश्चेन्न तद्बीजस्य भावतः ।
अकिंचित्करमेतच्चेन्न स्वभावोपयोगतः ॥८१॥

vṛthā kālādivādaś cen na tadbījasya bhāvataḥ /
akiñcitkaram etac cen na svabhāvopayogataḥ //81//

It might be objected that on our thesis it will be futile to posit time etc. as causal factors (in the production of an effect) ; to this we

reply that the seed (i.e. the capacity) of them (i.e. of time etc.) too is present here. Then it might be objected that the seed in question will be serving no useful purpose; to this we reply that it will be assisting the 'nature' in question.

सामग्र्याः कार्यहेतुत्वं तदन्याभावतोऽपि हि ।
तदभावादिति ज्ञेयं कालादीनां नियोगतः ॥८२॥

sāmagryāḥ kāryahetutvaṁ tadanyabhāvato'pi hi /
tadabhāvād iti jñeyaṁ kālādīnāṁ niyogataḥ //82//

An effect is said to be the product of an aggregate (called 'causal aggregate' precisely on the ground that this effect fails to come into existence when this aggragate lacks even a factor other than the cause proper (to say nothing of the case when it lacks the cause proper itself); in the case under consideration time etc. likewise prove to be the indispensable members of the concerned causal aggregate.

एतच्चान्यत्र महता प्रपञ्चेन निरूपितम् ।
नेह प्रतन्यतेऽत्यन्तं लेशतस्तूक्तमेव हि ॥८३॥

etac cānyatra mahatā prapañcena nirūpitam /
neha pratanyate'tyantaṁ leśatas tūktam eva hi //83//

We have elsewhere considered this question in great details and (that is why) we remain from dilating upon it just now; as for a brief presentation of our case that has already been made.

कृतमत्र प्रसंगेन प्रकृतं प्रस्तुमोऽधुना ।
नाध्यात्मयोगभेदत्वादावर्तेष्वपरेष्वपि ॥८४॥

तीव्रपापाभिभूतत्वाज्ज्ञानालोचनवर्जिताः ।
सद्वर्त्मावतरन्त्येषु न सत्त्वा गहनान्धवत् ॥८५॥

kṛtam atra prasaṅgena prakṛtaṁ prastumo'dhunā /
nādhyātmayogabhedatvād āvarteṣv apareṣv api //84//

tīvrapāpābhibhūtatvāj jñānālocanavarjitāḥ /
sadvartmāvataranty eṣu na sattvā gahanāndhavat //85//

Enough of digression, let us now resume our proper topic. In the *pudgalāvartas* earlier than the last one people lacking knowledge that is to act as eyes — like blind persons trapped in a dense forest — fail to get at the proper path; this happens on account of these people not being in possession of *adhyātma-yoga* and their being under the sway of terrible sins.

(7) Forther Account of the Last Pudgalāvarta (incidentally of the 'Welcomer of the Worldly Existence'):

भवाभिनन्दिनः प्रायस्त्रिसंज्ञा एव दुःखिताः ।
केचिद्धर्मकृतोऽपि स्युर्लोकपक्तिकृतादराः ॥८६॥

bhavābhinandinaḥ prāyas trisaṁjñā eva duḥkhitāḥ /
kecid dharmakṛto'pi śyur lokapaktikṛtādarāḥ //86//

At that time (i. e. in the *pudgalāvartas* earlier than the last one) people are 'welcomers of the worldly existence', are usually under the sway of the three defects of character technically called *Sañjñā,* are a miserable lot; and even though some of them undertake religious observances they do so with sole regard for *lokapakti* (to be defined in v. 88).

Note: The *Sañjñās* are enumerated as four (sometimes also as ten), viz. anxiety for food (*āhāra-sañjñā*), fear (*bhaya-sñjñā*), attachment for worldly possessions (*parigraha-sañjñā*), sex-passion (*maithuna-sañjñā*). The commentator says that the last of these is here kept out of purview by the author because in certain cases of the type of persons under description it might be present in an unmanifested form.

क्षुद्रो लाभरतिर्दीनो मत्सरी भयवान् शठः ।
अज्ञो भवाभिनन्दी स्यान्निष्फलारम्भसंगतः ॥८७॥

kṣudro lābharatir dīno matsarī bhayavān śaṭhaḥ /
ajño bhavābhinandī syān niṣphalārambhasaṅgataḥ //87//

As for the 'welcomer of the worldly existence' he is petty, profit-hungry, miserable, jealous, fear-stricken, cunning, ignorant, and busy doing futile things.

लोकाराधनहेतोर्या मलिनेनान्तरात्मना ।
क्रियते सत्क्रिया साऽत्र लोकपक्तिरुदाहृता ॥८८॥

lokārādhanahetor yā malinenāntarātmanā /
kriyate satkriyā sā'tra lokapaktir udāhṛtā //88//

By *lokapakti* we mean these observances which are in fact befitting of the noble persons but which have been undertaken by someone just with a view to pleasing the commonfolk and with an unclean mind.

भवाभिनन्दिनो लोकपक्त्या धर्मक्रियामपि ।
महतो हीनदृष्ट्योच्चैर्दुरन्तां तद्विदो विदुः ॥८९॥

bhavābhinandino lokapaktyā dharmakriyām api /
mahato hīnadṛṣṭyoccair durntāṁ tadvido viduḥ //89//

Now even the religious observances of a 'welcomer of the worldly existence', inasmuch as they are of the nature of *lokapakti* and hence involve an attitude of meanness in relation to a thing inherently sublime (i.e. in relation to religion), are conducive to extremely better consequences—this is the view of those who are an expert on the matter.

धर्मार्थं लोकपक्तिः स्यात् कल्याणाङ्गं महामतेः ।
तदर्थं तु पुनर्धर्मः पापायाल्पधियामलम् ॥९०॥

dharmārtham lokapaktiḥ syāt kalyāṇāṅgaṁ mahāmateḥ /
tadarthaṁ tu punar dharmaḥ pāpāyālpadhiyām alam //90//

So far as a wise man is concerned even his *lokapakti* (i.e. his attempt to please the commonfolk), inasmuch as it is undertaken for the sake of religion, is something conducive to welfare; so far as fools are concerned even their religious observances, inasmuch as they are undertaken for the sake of *lokapakti*, are conducive to a great sin.

Note : Let it be noted that in this verse the word *lokapakti* is given only a part of the meaning ascribed to it in the verse 88.

लोकपक्तिमतः प्राहुरनाभोगवतो वरम् ।
धर्मक्रियां न महतो हीनताऽत्र यतस्तथा ॥९१॥

lokapaktimataḥ prāhur anābhogavato varam /
dharmakriyā na mahato hīnatā'tra yatas tathā //91//

The religious observance of an unsophisticated man but one used to *lokapakti* is deemed better (than that of a cunning man used to *lokapakti*); for in his case there does not take place (as it does in that of the cunning man in question) degradation of a sublime thing (like religion).

तत्त्वेन तु पुनर्नैकाऽप्यत्र धर्मक्रिया मता ।
तत्प्रवृत्त्यादिवैगुण्याल्लोभक्रोधक्रिया यथा ॥९२।

tattvena tu punar naikā'py atra dharmakriyā matā /
tatpravṛttyādivaiguṇyāl lobhakrodhakriyā yathā //92//

Really speaking, however, neither of the two types of religious observance just spoken of is a genuine such observance; for both lack the necessary accessories like *pravṛtti* etc. (that go with a genuine religious observance), just as an act of greed or an act of anger lacks them.

Note: The commentator tells us that *pravṛtti* etc. mean four things, viz. *pravṛtti*, *vighnajaya*, *siddhi*, *viniyoga*. These are conceived as the various factors comprising spiritual enlightenment and (together with a fifth factor called *praṇidhāna*) they have been defined by Yaśovijaya in his *Dvātriṁśaddvātriṁśikā* 10.10-15.

तस्मादचरमावर्तेष्वध्यात्मं नैव युज्यते ।
कायस्थिततरोर्यद्वत् तज्जन्मस्वामरं सुखम् ॥९३॥

tasmād acaramāvarteṣv adhyātmaṁ naiva yujyate /
kāyasthitataror yadvat tajjanmasv āmaraṁ sukham //93//

Hence in a *pudgalāvarta* earlier than the last one it is impossible for one to acquire *adhyātma*, just as it is impossible to acquire divine pleasure on the part of a soul which is leading the life of a plant and is destined to lead the same type of life for a good number of births to come.

Note: Plants are considered to be one among the meanest types of body that a soul can acquire; the utterly inanimate entities like earth, water, fire and air are supposed to be still meaner types.

तैजसानां च जीवानां[1] भव्यानामपि नो तदा ।
यथा चारित्रमित्येवं नान्यदा योगसंभवः ॥९४॥

taijasānāṁ ca jīvānāṁ bhavyānām api no tadā /
yathā cāritram ity evaṁ nānyadā yogasambhavaḥ //94//

Just as all self-controlled conduct is impossible on the part of a soul which, though entitled to attain *mokṣa* (in the long run), is yet leading the life of fire (or of air), so also is *yoga* impossible on the part of a soul which is undergoing a *pudgalāvarta* earlier than the last one.

Note: *Cāritra* is a highly technical word but it can roughly be translated as 'self-controlled conduct'.

That certain souls (called *abhavya*—as contrasted to *bhavya*) are destined never to attain *mokṣa* is a Jaina tenet. It is the commentator's suggestion that the author here intends to mention fire as well as air.

तृणादीनां च भावानां योग्यानामपि नो यथा ।
तदा घृतादिभावः स्यात् तद्वद्योगोऽपि[2] नान्यदा ॥९५॥

tṛṇādīnāṁ ca bhāvānāṁ yogyānām api no yathā/
tadā ghṛtādibhāvaḥ syāt tadvad yogo'pi nānyadā//95//

Just as grass etc., which are such entities as are doubtless capable of turning into clarified butter etc. in the long run, do not actually do so as long as they remain grass etc., so also is the acquisition of *yoga* impossible on the part of a soul as long as it undergoes *pudgalāvarta* earlier than the last one.

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1 A reads बीजानां

2 A reads °द्योयोऽपि

नवनीतादिकल्पस्तत्तद्भावेऽत्र निबन्धनम् ।
पुद्गलानां परावर्तश्चरमो न्यायसंगतम् ॥९६॥

navanītādikalpas tattadbhāve'tra nibandhanam/
pudgalānāṁ parāvartaś caramo nyāyasaṅgatam//96//

Logically speaking, what raw butter is in relation to the preparation of clarified butter the last *pudgalāvarta* is in relation to the acquisition of *yoga* (that is, the last *pudgalāvarta* acts as the proximate cause in the acquisition of *yoga* just as raw butter acts as the proximate cause in the preparation of clarified butter).

अत एवेह निर्दिष्टा पूर्वसेवाऽपि या परैः ।
साऽऽसन्नान्यगता मन्ये भवाभिष्वङ्गभावतः ॥९७॥

ata eveha nirdiṣṭā pūrvasevā'pi yā paraiḥ/
sā''sannānyagatā manye bhavābhiṣvaṅgabhāvataḥ//97//

That is why what others (i.e the other experts on *yoga*) have called 'preliminary performance' (i. e. the preliminary steps in the acquisition of *yoga*) is in my opinion something that takes place (not in the last *pudgalāvarta* but) in one of the *pudgalāvartas* immediately preceding the last one; for the performance in question is accompanied by an attachment for the worldly existence.

Note: As we shall immediately see, Haribhadra himself speaks of a type of *pūrvasevā* that characterizes his *Apunarbandhaka* who must necessarily be a man experiencing the last *pudgalāvarta*. This means that Haribhadra is here arguing not that all *pūrvasevā* takes place in a *pudgalāvarta* earlier than the last one but only that *pūrvasevā* as conceived by certain experts on *yoga* does so.

अपुनर्बन्धकादीनां भवाब्धौ चलितात्मनाम् ।
नासौ तथाविधा युक्ता वक्ष्यामो युक्तिमत्र तु ॥९८॥

apunarbandhakādīnāṁ bhavābdhau calitātmanām/
nāsau tathāvidhā yuktā vakṣyāmo yuktim atra tu//98//

As we shall logically demonstrate later on, not of such a type can be that 'preliminary performance' which is undertaken by the *Apunarbandhaka* etc.—who are souls that have developed disgust in relation to the ocean of worldly existence.

मुक्तिमार्गपरं युक्त्या युज्यते विमलं मनः ।
सद्बुद्ध्यासन्नभावेन यदमीषां महात्मनाम् ॥९९॥

muktimārgaparaṁ yuktyā yujyate vimalaṁ manaḥ/
sadbuddhyāsannabhāvena yad amīṣāṁ mahātmanām//99//

For it is logically tenable to maintain that the blameless mind of these great souls is thoroughly devoted to the path of *mokṣa* and that on account of their standing close to (i.e. standing on the verge of attaining) right understanding.

तथा चान्यैरपि ह्येतद् योगमार्गकृतश्रमैः ।
संगीतमुक्तिभेदेन यद् गौपेन्द्रमिदं वचः ॥१००॥

tathā cānyair api hy etad yogamārgakṛtaśramaiḥ /
saṅgītamuktibhedena yad gaupendram idaṁ vacaḥ //100//

The same declaration has been made—though in a different language—by others too who have diligently pursued the path of *yoga*; the following, for example, is what Gopendara says.

"अनिवृत्ताधिकारायां प्रकृतौ सर्वथैव हि ।
न पुंसस्तत्त्वमार्गेऽस्मिञ्जिज्ञासाऽपि प्रवर्तते ॥१०१॥

"anivṛttādhikārāyāṁ prakṛtau sarvathaiva hi /
na puṁsas tattavamārge'smiñ jijñāsā'pi pravartate //101//

"So long as *prakṛti* has not in the least desisted from dominating a soul this soul does not develop even a curiosity to know the path of truly grasping the nature of things (i. e. the path of *yoga*).

Note: *Prakṛti* is the physical factor posited by the *Sāṅkhya* School in the form of what causes a soul's bondage—just as *pudgala* is the factor similarly posited by the Jaina

क्षेत्ररोगाभिभूतस्य यथाऽत्यन्तं विपर्ययः ।
तद्वदेवास्य विज्ञेयस्तदावर्तनियोगतः ॥१०२॥

kṣetrarogābhibhūtasya yathā'tyantaṁ viparyayaḥ/
tadvad evāsya vijneyas tadāvartaniyogataḥ://102//

Just as a man suffering from some basic bodily malady has a thoroughly mistaken view of the things of everyday experience so also does the soul in question have—on account of *prakṛti* operating in an unabated fashion—a thoroughly mistaken view of the essential nature of things.

जिज्ञासायामपि ह्यत्र कश्चित् सर्गो निवर्तते ।
नाक्षीणपाप एकान्तादाप्नोति कुशलां धियम् ॥१०३॥

jijñāsāyām api hy atra kaścit sargo nivartate/
nākṣīṇapāpa ekāntād āpnoti kuśalāṁ dhiyam//103//

Even a mere curiosity to know it (i.e. to know the path of *yoga*) means some diminution of the *prakṛti's* domination of the soul concerned;

for a soul whose sins have not been destroyed in the least never acquires an understanding that is supremely beneficial.

ततस्तदात्वे कल्याणमायत्यां तु विशेषतः ।
मन्त्राद्यपि सदा चारु सर्वावस्थाहितं मतम् ॥१०४।"

tatas tadātve kalyāṇam āyatyāṁ tu viśeṣataḥ/
mantrādy api sadā cāru sarvāvasthāhitaṁ matam//104//"

The acquisition of a supremely beneficial urderstanding is conducive to welfare at that very moment and even more so at a later time; for even in the case of the ever-auspicious spells etc. we find that they bring benefit to their possessor under all conditions (i.e. at the time of their use as also at other times)."

उभयोस्तत्स्वभावत्वात् तदावर्तनियोगतः ।
युज्यते सर्वमेवैतन्नान्यथेति मनीषिणः ॥१०५॥

ubhayos tatsvabhāvatvāt tadāvartaniyogataḥ/
yujyate sarvam evailan nānyatheti manīṣiṇaḥ //105//

All this (that has been said by Gopendra) makes sense never except in case it is granted that both *prakṛti* and soul possess the respective inherent capacities to behave in the manner they do at the time of the last *pudgalāvarta*—this is the declaraction of wise men.

अत्राप्येतद् विचित्रायाः प्रकृतेर्युज्यते परम् ।
इत्थमावर्तभेदेन यदि सम्यग्निरूप्यते ॥१०६॥

atrāpy etad vicitrāyāḥ prakṛter yujyate param/
ittham āvartabhedena yadi samyag nirūpyate//106//

And even such a behaviour (i.e. a behaviour due to their respective inherent capacities) at the time of the last *pudgalāvarta* is possible only in case a variegated character is attributed to *prakṛti*—this conclusion follows when matters are properly pondered over.

अन्यथैकस्वभावत्वादधिकारनिवृत्तितः ।
एकस्य सर्वतद्भावो बलादापद्यते सदा ॥१०७॥

anyathaikasvabhāvatvād adhikāranivṛttitaḥ/
ekasya sarvatadbhāvo balād āpadyate sadā //107//

For otherwise one will be maintaining that *prakṛti* always behave in one and the same fashion and in that case one will be compelled to grant that the prakṛti's refrainment from dominating one soul means its refrainment from dominating all souls whatsoever.

तुल्य एव तथा सर्गः सर्वेषां संप्रसज्यते ।
ब्रह्मादिस्तंबपर्यन्त एवं मुक्तिः ससाधना ॥१०८॥

tulya eva tathā sargaḥ sarveṣāṁ samprasajyate/
brahmādistambaparyanta evaṁ muktiḥ sasādhanā//108//

Moreover, in that case there will arise the contingency of granting that the entire creation from the Brahman's region down to the nethermost one is the same for all creatures (i.e. this creation affects all creatures in the same fashion) and that *mokṣa* along with the means for realizing it is likewise the same for them all (i e. all creatures will attain *mokṣa* identically and through identical means).

(8) The 'Preliminary Performance':

पूर्वसेवा तु तन्त्रज्ञैर्गुरुदेवादिपूजनम् ।
सदाचारस्तपो मुक्त्यद्वेषश्चेह प्रकीर्तिता ॥१०९॥

pūrvasevā tu tantrajñair gurudevādipūjanam/
sadācāras tapo muktyadveṣaś ca prakīrtitā//109//

In this connection the experts on scriptural matters have declared the following to be the constituent elements of 'preliminary performance':—(i) worship of the elders, deities etc., (ii) gentlemanly conduct, (iii) penance, (iv) non-antipathy towards *mokṣa.*

(8-i) Worship of the Elders, Deities, etc.

माता पिता कलाचार्य एतेषां ज्ञातयस्तथा ।
वृद्धा धर्मोपदेष्टारो गुरुवर्गः सतां मतः ॥११०॥

mātā pitā kalācārya eteṣām jñātayas tathā/
vṛddhā dharmopadeṣṭāro guruvargaḥ satāṁ mataḥ//110//

By 'elders' the cultured people understand the following group of personages: mother, father, the teacher of an art, the relatives of these mother etc., the aged ones, the preachers of religion.

पूजनं चास्य विज्ञेयं त्रिसंध्यं नमनक्रिया ।
तस्यानवसरेऽप्युच्चैश्चेतस्यारोपितस्य तु ॥१११॥
अभ्युत्थानादियोगश्च तदन्ते निभृतासनम् ।
नामग्रहश्च नास्थाने नावर्णश्रवणं क्वचित् ॥११२॥
साराणां च यथाशक्ति वस्त्रादीनां निवेदनम् ।
परलोकक्रियाणां च कारणं तेन सर्वदा ॥११३॥

त्यागश्च तदनिष्टानां[1] तदिष्टेषु प्रवर्तनम् ।
औचित्येन त्विदं ज्ञेयं प्राहुर्धर्माद्यपीडया ॥११४॥

तदासनाद्यभोगश्च तीर्थे तद्वित्तयोजनम् ।
तद्बिम्बन्याससंस्कार ऊर्ध्वदेहक्रिया परा ॥११५॥

pūjanaṁ cāsya vijñeyaṁ trisandhyaṁ namanakriyā/
tasyānavasare'py uccaiś cetasy āropitasya tu //111//
abhyutthānādiyogaś ca tadante nibhṛtāsanam/
nāmagrahaś ca nāsthāne nāvarṇaśravaṇaṁ kvacit//112//
sārāṇāṁ ca yathāśakti vastrādīnāṁ nivedanam/
paralokakriyāṇāṁ ca kāraṇaṁ tena sarvadā//113//
tyāgaś ca tadaniṣṭānāṁ tadiṣṭeṣu pravartanam/
aucityena tv idaṁ jñeyaṁ prāhur dharmādyapīḍayā//114//
tadāsanādyabhogaś ca tīrthe tadvittayojanam/
tadbimbanyāsasaṁskāra ūrdhvadehakriyā parā//115//

And by 'worship of the elders' is to be understood the act of bowing to these elders thrice a day—i.e. in the morning, noon and evening—and if that is perchance not possible bowing to them after duly calling them to mind (111). Again, this worship comprises that act of rising up etc. done in the honour of these elders, to sit silently (i.e. without being vocal) in their presence, not to utter their name at an improper place, never to listen to the things said against them (112), to offer them—according to one's capacity—the best sort of clothes etc., always to enable them to undertake auspicious performances that would yield them result in the world beyond (113), to give up practices that are not to their liking and to undertake those that are—though these two attitudes should be kept within the the bounds of propriety by not letting them come in conflict with the demands of religion etc. (114), not to use their seating material etc., to dedicate their valuables to some pilgrimage-centre (like temple etc), to set up their portraits and furnish them to the accompaniment of due ceremonies (or to furnish to the accompaniment of due ceremonies the portraits of deities set up by them), to perform their funerary rites most appropriately (i.e. most reverentially) (115).

पुष्पैश्च वलिना चैव वस्त्रैः स्तोत्रैश्च शोभनैः ।
देवानां पूजनं ज्ञेयं शौचश्रद्धासमन्वितम् ॥११६॥

अविशेषेण सर्वेषामधिमुक्तिवशेन वा ।
गृहिणां माननीया यत्सर्वे देवा महात्मनाम् ॥११७॥

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1. A reads तदनिष्ठानां

puṣpaiś ca balinā caiva vastraiḥ stotraiś ca śobhanaiḥ/
devānāṁ pūjanaṁ jñeyaṁ śauca-śraddhāsamanvitam //116//
aviśeṣeṇa sarveṣām adhimuktivaśena vā/
gṛhiṇāṁ mānanīyā yat sarve devā mahātmanām //117//

The worship of deities must be performed to the accompaniment of a feeling of purity and faith and by means of flowers, offerings of the form of edibles—cooked and otherwise, clothes, beautiful hymns of praise—this worship being offered either by just nct differentiating among the deities (this at the elementary level) or by having a firm faith in them (this at the advanced level). Certainly, the large-hearted householders should venerate all the deities (without distinction).

सर्वान् देवान् नमस्यन्ति नैकं देवं समाश्रिताः ।
जितेन्द्रिया जितक्रोधा दुर्गाण्यतितरन्ति ते ॥११८॥

sarvān devān namasyanti naikaṁ devaṁ samāśritāḥ/
jitendriyā jitakrodhā durgāṇy atitaranti te //118//

The people who bow to all the deities without confining themselves to some one of them have their sense-organs and their anger under control and they succeed in overcoming the likely calamities.

चारिसंजीवनीचारन्याय एष सतां मतः ।
नान्यथाऽत्रेष्टसिद्धिः स्याद् विशेषेणादिकर्मणाम् ॥११९॥

cārisaṁjīvanīcāranyāya eṣa satāṁ mataḥ/
nānyathā'treṣṭasiddhiḥ syād viśeṣeṇādikarmaṇām//119//

The noble ones thus follow what may be called the 'principle of feeding the life-restoring (here form-restoring) herb from among those that might happen to come in sight'; for in this connection no other course of action is going to serve the purpose — particularly in the case of those who are novice in these matters.

Note : The principle in question involves reference to the story of the lady who fed her hasband— turned-bull with all those herbs that came in her sight—for even if she knew that some of those herbs was going to restore her husband to the human form she did not know as to which that herb was.

गुणाधिक्यपरिज्ञानाद् विशेषेऽप्येतदिष्यते ।
अद्वेषेण तदन्येषां वृत्ताधिक्ये तथाऽऽत्मनः ॥१२०॥

guṇādhikyaparijñānād viśeṣe'py etad iṣyate/
adveṣeṇa tadanyeṣāṁ vṛttādhikye tathā''tmanaḥ//120//

Even when a man definitely knows that some one particular deity is possessed of superior qualities—or even when he has himself attained

a mode of conduct that necessitates no reliance on a deity—it is desirable that he should develop no feeling of antipathy towards the deities other than his favourite one.

पात्रे दीनादिवर्गे च दानं विधिवदिष्यते।
पोष्यवर्गाविरोधेन न विरुद्धं स्वतश्च यत् ॥१२१॥

pātre dīnādivarge ca dānaṁ vidhivad iṣyate/
poṣyavargāvirodhena na viruddhaṁ svataś ca yat //121//

It is desirable that one should duly offer charity to the deserving ones and to the poor etc., a charity that does not go against the interests of one's dependents; moreover, what is donated should not be such as goes against the (spiritual) interests of either party.

व्रतस्था लिङ्गिनः पात्रमपचास्तु विशेषतः।
स्वसिद्धान्ताविरोधेन वर्तन्ते ये सदैव हि ॥१२२॥

vratasthā liṅginaḥ pātram apacās tu viśeṣataḥ/
svasiddhāntāvirodhena vartante ye sadaiva hi//122//

The persons deserving charity are those who observe ethical vows—particularly those among them who do not do their own cooking; and an additional necessary qualification of these persons is that they never violate the teaching of their respective scriptures.

दीनान्धकृपणा ये तु व्याधिग्रस्ता विशेषतः।
निःस्वाः क्रियान्तराशक्ता एतद्वर्गो हि मीलकः ॥१२३॥

dīnāndhakṛpaṇā ye tu vyādhigrastā viśeṣataḥ/
niḥsvāḥ kriyāntarāśaktā etadvargo hi mīlakaḥ//123//

Another set of persons who deserve charity comprises those with lost working capacity, the blind, those automatically rousing compassion, the diseased—they in particular, the moneyless, and those without another source of livelihood.

दत्तं यदुपकाराय द्वयोरप्युपजायते।
नातुरापथ्यतुल्यं तु तदेतद् विधिवन्मतम् ॥१२४॥

dattaṁ yad upakārāya dvayor apy upajāyate/
nāturāpathyatulyaṁ tu tad etad vidhivan matam//124//

By a duly offered charity is meant such a one as proves beneficial to both the parties concerned; in any case, it should not prove to be of the nature of an edible which, when consumed by a suffering persons, goes to aggravate his ailment.

धर्मस्यादिपदं दानं दानं दारिद्र्यनाशनम् ।
जनप्रियकरं दानं दानं कीर्त्यादिवर्धनम् ॥१२५॥

dharmasyādipadaṁ dānaṁ dānaṁ dāridryanāśanam/
janapriyakaraṁ dānaṁ dānaṁ kīrtyādivardhanam//125//

Charity comes first in the (traditional Jaina) catalogue of religious observances, charity eliminates (the donee's) poverty, charity is the cause of (the donor's) popularity, charity augments (the donor's) fame etc.

(8-ii) *Gentlemanly Conduct:*

लोकापवादभीरुत्वं दीनाभ्युद्धरणादरः ।
कृतज्ञता सुदाक्षिण्यं सदाचारः प्रकीर्तितः ॥१२६॥
सर्वत्र निन्दासंत्यागो वर्णवादश्च साधुषु ।
आपद्यदैन्यमत्यन्तं तद्वत् संपदि नम्रता ॥१२७॥
प्रस्तावे मितभाषित्वमविसंवादनं तथा ।
प्रतिपन्नक्रिया चेति कुलधर्मानुपालनम् ॥१२८॥
असद्व्ययपरित्यागः स्थाने चैतत्क्रिया सदा ।
प्रधानकार्ये निर्बन्धः प्रमादस्य विवर्जनम् ॥१२९॥
लोकाचारानुवृत्तिश्च सर्वत्रौचित्यपालनम् ।
प्रवृत्तिर्गर्हिते नेति[1] प्राणैः कण्ठागतैरपि ॥१३०॥

lokāpavādabhīrutvaṁ dīnābhyuddharaṇādaraḥ /
kṛtajñatā sudākṣiṇyaṁ sadācāraḥ prakīrtitaḥ //126//
sarvatra nindāsaṁtyāgo varṇavādaś ca sādhuṣu /
āpady adainyam atyantaṁ tadvat sampadi namratā //127//
prastāve mitabhāṣitvam avisaṁvādanaṁ tathā /
pratipannakriyā ceti kuladharmānupālanam //128//
asadvyayaparityāgaḥ sthāne caitatkriyā sadā /
pradhānakārye nirbandhaḥ pramādasya vivarjanam //129//
lokācārānuvṛttiś ca sarvatraucityapālanaṁ /
pravṛttir garhite neti prāṇaiḥ kaṇṭhāgatair api //130//

By 'gentlemanly conduct' are to be understood a fear of popular disapproval, an enthusiasm for helping the needy, gratefulness, a noble type of readiness to be of use to others (126), an utter refrainment from talking ill of others, a praiseful attitude towards the noble ones, complete absence of demoralization while in misery and, likewise, humility while in prosperity (127), to speak only at an opportune moment and not much, not to contradict (in practice) one's own utterances,

1 A reads °र्गर्हितेनेति

an implementation of the vows taken, an observance of the religious practices traditional with one's family (128), not to spend money on things that are unworthy and always to spend it on those that are proper, to persevere in activities that are of a primary type (i. e. are specially fruitful), to give up lethargy (129), to follow the popular customs, to maintain proprieties in everything that one does, not to indulge in reprehensible acts even on the point of death (130).

(8·iii) *Penance:*

तपोऽपि च यथाशक्ति कर्तव्यं पापतापनम् ।
तच्च चान्द्रायणं कृच्छ्रं मृत्युघ्नं पापसूदनम् ॥१३१॥

tapo'pi ca yathāśakti kartavyaṁ pāpatāpanam /
tac ca cāndrāyaṇaṁ kṛcchraṁ mṛtyughnaṁ pāpasūdanam //131//

One must also perform penances to the best of one's capacities, penances that burn down sins; these penances are of the types technically called *cāndrāyaṇa, kṛcchra, mṛtyughna* and *pāpasūdana.*

एकैकं वर्धयेद् ग्रासम् शुक्ले कृष्णे च हापयेत् ।
भुञ्जीत नामावास्यायामेष चान्द्रायणो विधिः ॥१३२॥

ekaikaṁ vardhayed grāsam śukle kṛṣṇe ca hāpayet /
bhuñjīta nāmāvāsyāyām eṣa cāndrāyaṇo vidhiḥ //132//

To increase diet by morsel a day in the bright half of the month, to reduce it by one morsel a day in the dark half, and not to eat anything on the day of no-moon—this is the method of performing the *cāndrāyaṇa* type of penance.

सन्तापनादिभेदेन कृच्छ्रमुक्तमनेकधा ।
अकृच्छ्रादतिकृच्छ्रेषु हन्त ! सन्तारणं परम् ॥१३३॥

santāpanādibhedena kṛcchram uktam anekadhā /
akṛcchrād atikṛcchreṣu hanta santāraṇaṁ param //133//

The type of penance called *kṛcchra* has been said to be of various sub-types like *santāpana* etc. and this is the best means of surmounting—without any difficulty—the contingencies that are most exacting.

Note: The commentator tells us that the three sub-types of *kṛcchra* are *santāpana-kṛcchra, pāda-kṛcchra* and *sampūrṇa-kṛcchra*; he also describes them all.

मासोपवासमित्याहुर्मृत्युघ्नं तु तपोधनाः ।
मृत्युञ्जयजपोपेतं परिशुद्धं विधानतः ॥१३४॥

māsopavāsam ity āhur mṛtyughnaṁ tu tapodhanāḥ /
mṛtyuñjayajapopetaṁ pariśuddhaṁ vidhānataḥ //134//

Those who have performed penance in plenty (and hence are an authority on the subject) apply epithet *mṛtyughna* to that fasting for a month which is accompanied by the muttering of the chant called *mṛtyuñjaya* (lit. death-conquering) and is pure on account of the due procedure having been followed.

पापसूदनमप्येवं तत्तत्पापाद्यपेक्षया ।
चित्रमन्त्रजपप्रायं प्रत्यापत्तिविशोधितम्[1] ॥१३५॥

pāpasūdanam apy evaṁ tattatpāpādyapekṣayā /
citramantrajapaprāyaṁ pratyāpattiviśodhitam //135//

The same is the case with the type of penance called *pāpasūdana* (i.e. it too is pure on account of the due procedure having been followed) a type which is characterized by a frequent muttering of the various chants corresponding to the various sins sought to be expiated and is rendered pure by an abhorrence of the things occasioning sin.

(8-iv) *Non-Antipathy towards Mokṣa*:

कृत्स्नकर्मक्षयान्मुक्तिर्भोगसङ्क्लेशवर्जिता ।
भवाभिनन्दिनामस्यां द्वेषोऽज्ञाननिबंधनः ॥१३६॥

kṛtsnakarmakṣayān muktir bhogasaṅkleśavarjitā /
bhavābhinandinām asyāṁ dveṣo'jñānanibandhanaḥ //136//

Mokṣa is attained when karmas are destroyed in their entirety and it is free from the affliction of the form of (attachment for) sensuous enjoyment; however, the 'welcomers of the worldly existence' develop antipathy towards it out of ignorance.

श्रूयन्ते चैतदालापा लोके तावदशोभनाः ।
शास्त्रेष्वपि हि मूढानामश्रोतव्याः सदा सताम् ॥१३७॥

śrūyante caitad ālāpā loke tāvad aśobhanāḥ /
śāstreṣv api hi mūḍhānām aśrotavyāḥ sadā satām //137//

In our daily experience as also in the Scriptural texts we come across nasty statements to this effect (i.e. statements expressing the speaker's antipathy towards *mokṣa*) made by foolish persons, the statements never to be paid heed by noble souls.

वरं वृन्दावने रम्ये क्रोष्टुत्वमभिवाञ्छितम् ।
न त्वेवाविषयो मोक्षः कदाचिदपि गौतम ॥१३८॥

varaṁ vṛndāvane ramye kroṣṭutvam abhivāñchitam /
na tv evāviṣayo mokṣaḥ kadācid api gautama //138//

1 A reads °विशेषितम्

(E.g. Someone has said:)

"O Gautama! I will rather like to be (born as) a jackal at *Vṛndāvana* but will never choose *mokṣa* that is devoid of all sensuous enjoyment."

Note: This sounds like a Vaiṣṇava's rejoinder to the Naiyāyika, but it is difficult to see how a Vaiṣṇava can be charged with harbouring antipathy towards *mokṣa*. The commentator says that the verse reproduces Gālava's statement addressed to one of his disciples, but it is difficult to identify this Gālava and his disciple Gautama.

महामोहाभिभूतानामेवं द्वेषोऽत्र जायते ।
अकल्याणवतां पुंसां तथा संसारवर्धनः ॥१३९॥

mahāmohābhibhūtānām evaṁ dveṣo'tra jāyate /
akalyāṇavatām puṁsām tathā saṁsāravardhanaḥ //139//

It is in this fashion that the wretched persons under the sway of utter delusion come to harbour antipathy towards *mokṣa*, an antipathy that goes to prolong their worldly existence.

नास्ति येषामयं तत्र तेऽपि धन्याः प्रकीर्तिताः ।
भवबीजपरित्यागात् तथा कल्याणभाजिनः ॥१४०॥

nāsti yeṣām ayaṁ tatra te'pi dhanyāḥ prakīrtitāḥ /
bhavabījaparityāgāt tathā kalyāṇabhājinaḥ //140//

Even those persons have been characterized as fortunate who are just free from this antipathy towards *mokṣa* (to say nothing of those who are possessed of an attachment for *mokṣa*), persons whose lot is thus auspicious on account of their giving up the seed of worldy existence.

सज्ज्ञानादिश्च यो मुक्तेरुपायः समुदाहृतः ।
मलना यैव[1] तत्रापि न चेष्टैषां प्रवर्तते ॥१४१॥

sajjñānādiś ca yo mukter upāyaḥ samudāhṛtaḥ /
malanā yaiva tatrāpi na ceṣṭaiṣām pravartate //141//

Even that soon (i.e. even as they come to develop a mere non-antipathy towards *mokṣa*) these persons utterly refrain from undertaking such activities as prove to be (a cause of) the annihilation of right understanding etc. which have been declared to be the means of attaining *mokṣa*.

Note: By 'right understanding etc.' are to be meant right understanding, right faith and right conduct—which the Jaina tradition recognizes as three indispensable means of attaining *mokṣa*. In this verse even the commentator reads *malanāyaiva* for *malanā yaiva*; on his reading the

1 Both A and B read मलनायैव

translation should replace 'these persons utterly refrain.........right understanding etc.' by 'these persons utterly refrain from directing their activities towards the annihilation of right understanding etc.'

स्वाराधनाद् यथैतस्य फलमुक्तमनुत्तरम् ।
मलनायास्त्वनर्थोऽपि महानेव तथैव हि ॥१४२॥

svārādhanād yathaitasya phalam uktam anuttaram /
malanāyās tu anartho'pi mahān eva tathaiva hi //142//

Just as a proper acquisition of right understanding etc. is regarded as conducive to the supreme benefit (i. e. to *mokṣa*) an annihilation of the same is to be regarded as conducive to a terrible disaster.

उत्तुङ्गारोहणाद् पातो विषान्नात् तृप्तिरेव च ।
अनर्थाय यथाऽत्यन्तं मलनाऽपि तथेक्ष्यताम् ॥१४३॥

uttuṅgārohaṇāt pāto viṣānnāt tṛptir eva ca /
anarthāya yathā'tyantaṁ malanā'pi tathekṣyatām //143//

Just as one's falling down from a great height one has climbed or one's filling the belly with poison-tainted food leads to terrible consequences, so is the case with one's annihilating right understanding etc.

अत एव च शस्त्राग्निव्यालदुर्ग्रहसन्निभः ।
श्रामण्यदुर्ग्रहोऽस्वन्तः शास्त्र उक्तो महात्मभिः ॥१४४॥

ata eva ca śastrāgni-vyāladurgrahasannibhaḥ /
śrāmaṇyadurgraho'svantaḥ śāstra ukto mahātmabhiḥ //144//

Hence it is that the great souls have declared in the scriptural texts that an improper recourse to the life of an ascetic ends in misery—just like an improper handling of a weapon, of fire, of a serpant.

ग्रैवेयकाप्तिरप्येवं नातः श्लाघ्या सुनीतितः ।
यथाऽन्यायार्जिता संपद् विपाकविरसत्वतः ॥१४५॥

graiveyakāptir apy evaṁ nātaḥ ślāghyā sunītitaḥ /
yathā'nyāyārjitā sampad vipākavirasatvataḥ //145//

Hence on proper reflection even the attainment of the Graiveyaka heaven (i. e. the heaven lower than the uppermost one)—like the acquisition of wealth through unjust means—thus appears to be something unworthy of praise, and that because its ultimate fruit is bitter in taste.

Note: It is in Jaina mythology that the heaven lower than the uppermost one is given the name Graiveyaka; the uppermost heaven

is here given the name Anuttara and is supposed to be inaccessible to those not destined to attain *mokṣa.*

अनेनापि प्रकारेण द्वेषाभावोऽत्र तत्त्वतः ।
हितस्तु यत् तदेतेऽपि तथाकल्याणभागिनः ॥१४६॥

anenāpi prakāreṇa dveṣābhāvo'tra tattvataḥ /
hitas tu yat tad ete'pi tathākalyāṇabhāginaḥ //146//

Even in this manner (i. e. even in the manner of one who has taken an improper recourse to the life of an ascetic) what is really the benefiting factor is the agent's non-antipathy towards *mokṣa,* and it is because of this non-antipathy (and not because of the improperly adopted life of an ascetic) that even the agent in question succeeds in reaping the auspicious fruits (like the attainment of the Graiveyaka heaven).

येषामेव न मुक्त्यादौ द्वेषो गुर्वादिपूजनम् ।
त एव चारु कुर्वन्ति नान्ये तद्गुरुदोषतः ॥१४७॥

yeṣām eva na muktyādau dveṣo gurvādipūjanam /
ta eva cāru kurvanti nānye tadgurudoṣataḥ //147//

Those alone who harbour no antipathy towards *mokṣa* etc. are in a position to properly perform a worship of the elders etc.; the others fail to do so because they suffer from a great defect (in the form of antipathy towards *mokṣa* etc.)

Note: The commentator explain that '*mokṣa* etc.' means *mokṣa,* the means of *mokṣa,* those advancing on the path of *mokṣa.*

सच्चेष्टितमपि स्तोकं गुरुदोषवतो न तत् ।
भौतहन्तुर्यथाऽन्यत्र पादस्पर्शनिषेधनम् ॥१४८॥

saccesṭitam api stokaṁ gurudoṣavato na tat /
bhautahantur yathā'nyatra pādasparśaniṣedhanam //148//

A slight good act on the part of one who suffers from a great defect is not in fact a good act; it is like a man's scrupulously taking care not to touch with feet (and thus making a show of regard for) the ash-clad ascetics whom he has attacked with weapons.

गुर्वादिपूजनान्नेह तथा गुण उदाहृतः ।
मुक्त्यद्वेषाद् यथाऽत्यन्तं महापायनिवृत्तितः ॥१४९॥

gurvādipūjanān neha tathā guṇa udāhṛtaḥ /
muktyadveṣād yathā'tyantaṁ mahāpāyanivṛttitaḥ //149//

Worship of the elders etc. is to be considered not so much profitable as non-antipathy towards *mokṣa,* for the latter utterly eliminates the great obstructive factor called worldly existence (while the former eliminates the rather minor obstructive factors of that type).

The Improper Ethico-Religious Performances (of Three Types) and the Proper Ones (of Two Types):

भवाभिष्वङ्गभावेन तथाऽनाभोगयोगतः ।
साध्वनुष्ठानमेवाहुर्नैतान् भेदान् विपश्चितः ॥१५०॥

bhavābhiṣvaṅgabhāvena tathā'nābhogayogataḥ /
sādhvanuṣṭhānam evāhur naitān bhedān vipaścitaḥ //150//

Several types of ethico-religious performances (to be described just below) are treated by the wise men as not proper such performances, and that because they are vitiated by an attachment for the worldly existence and by a lack of perseverance.

इहामुत्रफलापेक्षा भवाभिष्वङ्ग उच्यते ।
तथाऽनध्यवसायस्तु स्यादनाभोग इत्यपि ॥१५१॥

ihāmutraphalāpekṣā bhavābhiṣvaṅga ucyate /
tathā'nadhyavasāyas tu syād anābhoga ity api //151//

By 'attachment for the worldly existence' is to be meant a desire for enjoyment here and hereafter—enjoyment for which the right has been earned through one's own acts, by 'lack of perseverance' is to be meant a failure to endeavour.

एतद्युक्तमनुष्ठानमन्यावर्तेषु तद्ध्रुवम् ।
चरमे त्वन्यथा ज्ञेयं सहजाल्पमलत्वतः ॥१५२॥

etadyuktam anuṣṭhānam anyāvarteṣu taddhruvam /
carame tv anyathā jñeyaṁ sahajālpamalatvataḥ //152//

In the *pudgalāvartas* earlier than the last one a man's ethico-religious performances are invariably accompanied by these (i. e. by 'attachment for the worldly existence' and 'lack of perseverance'); but otherwise is the case with the last *pudgalāvarta* that is the time by which the concerned soul's natural defilement (i. e. its capacity for attracting karmic matter) has been rendered meagre.

एकमेव ह्यनुष्ठानं कर्तृभेदेन भिद्यते ।
सरुजेतरभेदेन भोजनादिगतं यथा ॥१५३॥

ekam eva hy anuṣṭhānaṁ kartṛbhedena bhidyate /
sarujetarabhedena bhojanādigataṁ yathā //153//

The same ethico-religious performance is to be treated as belonging to different types when the agents concerned happen to be different, just as the same food proves to be of one type when consumed by a healthy man and of another type when done by a diseased one.

इत्थं चैतद् यतः प्रोक्तं सामान्येनैव पञ्चधा ।
विषादिकमनुष्ठानं विचारेऽत्रैव योगिभिः ॥१५४॥

ittham caitad yatah proktam sāmānyenaiva pañcadhā /
viṣādikam anuṣṭhānam vicāre'traiva yogibhiḥ //154//

Since that is the case the experts on *Yoga* have, while dealing with the present question, declared the ethico-religious performances to be of five general types, viz., *viṣa* etc. (to be described just below).

विषं गरोऽननुष्ठानं तद्धेतुरमृतं परम् ।
गुर्वादिपूजानुष्ठानमपेक्षादिविधानतः ॥१५५॥

viṣam garo'nanuṣṭhānam taddhetur amṛtam param /
gurvādipūjānuṣṭhānam apekṣādividhānataḥ //155//

Thus a highly desirable ethico-religious performance like worship of the elders etc. is to be characterized as *viṣa, gara, ananuṣṭhāna, taddhetu* or *amṛta* depending on the accompanying (or absent—as the case may be) desire for fruits and similar defects (e. g. a lack of perseverance).

विषं लब्ध्याद्यपेक्षात इदं सच्चित्तमारणात् ।
महतोऽल्पार्थनाज्ज्ञेयं लघुत्वापादनात् तथा ॥१५६॥

viṣam labdhyādyapekṣāta idam saccittamāraṇāt /
mahato'lpārthanāj jñeyam laghutvāpādanāt tathā //156//

The *viṣa* (lit. poison that kills immediately) is so called because it kills the goodness of mind inasmuch as this mind stands in expectation of some benefit in the form of supra-sensuous capacity or the like and inasmuch as this mind thus reduces the status of the performance in question by seeking to derive a petty benefit out of something that is inherently sublime (i. e. out of the performance in question).

दिव्यभोगाभिलाषेण गरमाहुर्मनीषिणः ।
एतद् विहितनीत्यैव कालान्तरनिपातनात् ॥१५७॥

divyabhogābhilāṣeṇa garam āhur manīṣiṇaḥ /
etad vihitanītyaiva kālāntaranipātanāt //157//

The *gara* (lit. poison that kills slowly) is so called by wise men because here too a similar thing happens (i. e. because here too the goodness of a mind is killed) as a result of the presence in the mind

concerned of a desire for divine enjoyment, a desire that causes fall of this mind at a subsequent date (i.e. in some future birth).

अनाभोगवतश्चैतदननुष्ठानमुच्यते ।
संप्रमुग्धं मनोऽस्येति ततश्चैतद् यथोदितम् ॥१५८॥

anābhogavataś caitad ananuṣṭhānam ucyate /
sampramugdhaṁ mano'syeti tataś caitad yathoditam //158//

The *an-anuṣṭhāna* (lit. non-performance) is so called because here the agent concerned is lacking in perseverance—which means that his mind has become utterly paralysed (as it were).

एतद्रागादिदं हेतुः श्रेष्ठो योगविदो विदुः ।
सदनुष्ठानभावस्य शुभभावांशयोगतः ॥१५९॥

etadrāgād idaṁ hetuḥ śreṣṭho yogavido viduḥ /
sadanuṣṭhānabhāvasya śubhabhāvāṁśayogataḥ //159//

The *tad-hetu* (lit. the cause of that) has been so called by the experts on *Yoga* because here the mind concerned is possessed of an attachment for the act performed, an act which, on account of being accompanied by the rudiments of an auspicious state of mind, will prove to be the unfailing cause of an absolutely proper way of undertaking ethico-religious performances.

जिनोदितमिति त्वाहुर्भावसारमदः पुनः ।
संवेगगर्भमत्यन्तममृतं मुनिपुङ्गवाः ॥१६०॥

jinoditam iti tv āhur bhāvasāram adaḥ punaḥ /
saṁvegagarbham atyantam amṛtaṁ munipuṅgavāḥ //160//

The name *amṛta* (lit. nector) is attributed by the great saints to an ethico religious performance when it is dominated by an intense feeling of faith and is replete with high fervour, it being undertaken under the conviction 'it is worth being undertaken because it has been enjoined by the Jinas (i. e. by the great religious preachers who were above the petty passions that afflict an ordinary man)'

एवं च कर्तृभेदेन चरमेऽन्यादृशं स्थितम् ।
पुद्गलानां परावर्ते गुरुदेवादिपूजनम् ॥१६१॥

evaṁ ca kartṛbhedena carame'nyādṛśaṁ sthitam /
pudgalānāṁ parāvarte gurudevādipūjanam //161//

Thus worship of the elders, deities etc. assumes a different complexion at the time of the last *pudgalāvarta*, for here the agent concerned is of a different type (from those available in the earlier *pudgalāvartas*),

यतो विशिष्टः कर्ताऽयं तदन्येभ्यो नियोगतः ।
तद्योगयोग्यताभेदादिति सम्यग्विचिन्त्यताम् ॥१६२॥

yato viśiṣṭaḥ kartā''yaṁ tadanyebhyo niyogataḥ /
tadyogayogyatābhedād iti samyag vicintyatām //162//

For this agent (i.e. one experiencing the last *pudgalāvarta*) is necessarily distinct from others (i.e. from those experiencing a *pudgalāvarta* earlier than the last one) on account of his specific capacity for performing *Yoga*—this has to be properly pondered over.

चतुर्थमेतत् प्रायेण ज्ञेयमस्य महात्मनः ।
सहजाल्पमलत्वं तु युक्तिरत्र पुरोदिता ॥१६३॥

caturtham etat prāyeṇa jñeyam asya mahātmanaḥ /
sahajālpamalatvaṁ tu yuktir atra puroditā //163//

Of this noble soul (i.e. of one experiencing the last *pudgalāvarta*) the ethico-religious performances usually belong to the fourth of the above-described types (i.e. to the *tad-hetu* type), and for this the reason has already been stated, viz. that the concerned soul's natural defilement (i.e. its capacity to attract karmic matter) has been rendered meagre.

(10) The Worldly Bondage Accounted For:

सहजं तु मलं विद्यात् कर्मसंबन्धयोग्यताम् ।
आत्मनोऽनादिमत्त्वेऽपि नायमेनां विना यतः ॥१६४॥

sahajaṁ tu malaṁ vidyāt karmasambandhayogyatām /
ātmano'nādimattve'pi nāyam enāṁ vinā yataḥ //164//

By a soul's 'natural defilement' is to be understood its capacity to get karmas connected with itself; for unless this capacity is posited the connection in quesiton, even if conceived as beginningless, will remain unaccounted for.

अनादिमानपि ह्येष बन्धत्वं नातिवर्तते ।
योग्यतामन्तरेणापि भावेऽस्यातिप्रसङ्गता ॥१६५॥

anādimānam api hy eṣa bandhatvaṁ nātivartate /
yogyatām antareṇāpi bhāve'syātiprasaṅgatā //165//

Even if beginningless the connection in question is after all a connection (i.e something brought about as a result of an activity on the part of the parties concerned); certainly, undesirable contingencies are bound to arise if it be maintained that the connection in question comes into being without there residing a corresponding capacity in the parties concerned.

एवं चानादिमान् मुक्तो योग्यताविकलोऽपि हि ।
बध्येत कर्मणा न्यायात् तदन्यामुक्तवृन्दवत् ॥१६६॥

evaṁ cānādimān mukto yogyatāvikalo'pi hi /
badhyeta karmaṇā nyāyāt tadanyāmuktavṛndavat //166//

Then (i.e if the capacity for connection with karmas is not posited in a soul) logic will demand that the soul which is free since a beginningless time (i.e. soul in the form of God) should get karmas connected with itself in spite of its possessing no capacity to get them so connected, just as the souls in bondage (which, on the opponent's logic, are devoid of the capacity to get karmas connected with themselves) do.

Note: Let it be remembered that the idea of God conceived as an ever-liberated soul is not endorsed by the Jaina tradition itself.

तदन्यकर्मविरहान्न चेत् तद्बन्ध इष्यते ।
तुल्ये तद्योग्यताऽभावे न तु किं तेन चिन्त्यताम् ॥१६७॥

tadanyakarmavirahān na cet tadbandha iṣyate /
tulye tadyogyatā'bhāve na tu kiṁ tena cintyatām //167//

By way of reply the opponent might say that the ever-liberated soul does not get karmas connected with itself because it was not previously getting them so connected. But he should ponder over the fact that such a defence will serve no purpose of his so long as the capacity to get karmas connected with itself is equally denied by him to the ever-liberated soul on the one hand and a soul in bondage on the other.

तस्मादवश्यमेष्टव्या स्वाभाविक्येव योग्यता ।
तस्यानादिमती सा च मलनान्मल उच्यते ॥१६८॥

tasmād avaśyam eṣṭavyā svābhāviky eva yogyatā /
tasyānādimatī sā ca malanān mala ucyate //168//

Hence a natural and beginningless capacity (to get karmas connected with itself) must be attributed to a soul and it should be designated 'defilement' on the ground that it manages to defile (i.e. de capacitate) this soul.

दिदृक्षाभवबीजादिशब्दवाच्या तथा तथा ।
इष्टा चान्यैरपि ह्येषा मुक्तिमार्गावलम्बिभिः ॥१६९॥

didṛkṣā-bhavabījādiśabdavācyā tathā tathā /
iṣṭā cānyair api hy eṣā muktimārgāvalambibhiḥ //169//

This very capacity has been posited—in various ways and under the titles like 'desire to see', 'seed of the worldly existence' etc.—also by the other advocates of the path of *mokṣa*.

Note: The commentator explains that 'desire to see' was a phrase characteristic of Sāṅkhyas, 'seed of the worldly existence' that of the Śaivas; he also gives the corresponding phrases current among the Vedāntins and Buddhists.

(11) Spiritual Enlightenment as a Result of the Gradual Reduction in the Massiveness of Karmic Bondage:

एवं चापगमोऽप्यस्याः प्रत्यावर्तं सुनीतितः ।
स्थित एव तदल्पत्वे भावशुद्धिरपि ध्रुवा ॥१७०॥

evaṁ cāpagamo'py asyāḥ pratyāvartaṁ sunītitaḥ /
sthita eva tadalpatve bhāvaśuddhir api dhruvā //170//

And thus it too perfectly stands to reason that this capacity should get further and further reduced in each new *pudgalāvarta*—also that a soul should invariably harbour pure ideas when the capacity in question has become quite meagre.

ततः शुभमनुष्ठानं सर्वमेव हि देहिनाम् ।
विनिवृत्ताग्रहत्वेन तथाबन्धेऽपि तत्त्वतः ॥१७१॥

tataḥ śubham anuṣṭhānaṁ sarvam eva hi dehinām /
vinivṛttāgrahatvena tathābandhe'pi tattvataḥ //171//

On account of this (meagreness of the capacity in question) men's entire course of ethico-religious performance definitely becomes pure inasmuch as they are now free from all obsessions—this even as they continue to attract karmic particles to get connected with their respective souls.

नात एवाणवस्तस्य प्राग्वत् सङ्क्लेशहेतवः ।
तथाऽन्तस्तत्त्वसंशुद्धेरुदग्रशुभभावतः ॥१७२॥

nāta evāṇavas tasya prāgvat saṅkleśahetavaḥ /
tathā'ntastattvasaṁśuddher udagraśubhabhāvataḥ //172//

It is precisely because of this (i.e. because of the freedom from all obsessions) that the atoms (i. e. the particles of karmic matter) do not cause this man as much disturbance (i. e. defilement of mind) as they did previously; that also happens because this man harbours extremely auspicious ideas on account of his mind having become pure.

सत्साधकस्य चरमा समयाऽपि विभीषिका ।
न खेदाय यथाऽत्यन्तं तद्वदेतद् विभाव्यताम् ॥१७३॥

satsādhakasya caramā samayā'pi vibhīṣikā /
na khedāya yathā'tyantaṁ tadvad etad vibhāvyatām //173//

This phenomenon is to be understood on the analogy of an able practiser of some auspicious cult who, when he is on the verge of attaining final success, is not at all perturbed by the terrifying scenes appearing even in his close vicinity.

सिद्धेरासन्नभावेन यः प्रमोदो विजृम्भते ।
चेतस्यस्य कुतस्तेन खेदोऽपि लभतेऽन्तरम् ॥१७४॥

siddher āsannabhāvena yaḥ pramodo vijṛmbhate /
cetasy asya kutas tena khedo'pi labhate'ntaram //174//

On account of his proximity to final success the man in question experiences an unique thrill of joy; where then is the scope for perturbance too to arise in his mind?

न चायं महतोऽर्थस्य सिद्धिरात्यन्तिकी न च ।
मुक्तिः पुनर्द्वयोपेता सत्प्रमोदास्पदं ततः ॥१७५॥

na cāyaṁ mahato'rthasya siddhir ātyantikī na ca /
muktiḥ punar dvayopetā satpramodāspadaṁ tataḥ //175//

The practiser of a cult seeks to attain something which is neither sublime nor permanent; *mokṣa*, on the other hand, is characterized by both these features (viz. sublimeness and permanence) and is therefore the cause of a supreme type of bliss.

आसन्ना चेयमस्योच्चैश्चरमावर्तिनो यतः ।
भूयांसोऽमी व्यतिक्रान्तास्तदेकोऽत्र न किंचन ॥१७६॥

āsannā ceyam asyoccaiś caramāvartino yataḥ /
bhūyāṁso'mī vyatikrāntās tad eko'tra na kiṁcana //176//

Since such *mokṣa* is extremely proximate to a man at the time of the last *pudgalāvarta* he does not mind undergoing one more *pudgalāvarta* (viz. the last one) after having undergone a huge number of them.

अत एव च योगज्ञैरपुनर्बन्धकादयः ।
भावसारा विनिर्दिष्टास्तथापेक्षादिवर्जिताः ॥१७७॥

ata eva ca yogajñair apunarbandhakādayaḥ /
bhāvasārā vinirdiṣṭās tathāpekṣādivarjitāḥ //177//

Hence it is that the experts on *Yoga* have characterized the Apunarbandhakas etc. (i.e. the Apunarbandhakas, Samyagdṛṣṭis and Cāritrins—to be described subsequently) as possessors of an auspicious mental make-up and as free from the (earlier mentioned) defects like desire for fruits (i.e. 'attachment for the worldly existence') and others (e.g. a lack of perseverance).

SECTION II

ON APUNARBANDHAKA

(1) His Nature:

भवाभिनन्दिदोषाणां प्रतिपक्षगुणैर्युतः
वर्धमानगुणप्रायो अपुनर्बन्धको मतः ॥१७८॥

bhavābhinandidoṣāṇāṁ pratipakṣaguṇair yutaḥ /
vardhamānaguṇaprāyo apunarbandhako mataḥ //178//

The *Apunarabandhaka* is described as possessed of those meritorious qualities which stand in opposition to the defects of a 'welcomer of the worldly existence'; besides, he is described as one whose meritorious qualities are in most cases ever-increasing

अस्यैषा मुख्यरूपा स्यात् पूर्वसेवा यथोदिता ।
कल्याणाशययोगेन शेषस्याप्युपचारतः ॥१७९॥

asyaiṣā mukhyarūpā syāt pūrvasevā yathoditā /
kalyāṇāśayayogena śeṣasyāpy upacārataḥ //179//

It is in his case that the 'preliminary performance' earlier spoken of takes place in a literal sense of the phrase, for he is possessed of an auspicious mental make-up; in the case of the rest, on the other hand, it takes place rather figuratively.

कृतश्चास्या उपन्यासः शेषापेक्षोऽपि कार्यतः ।
नासन्नोऽप्यस्य बाहुल्यादन्यथैतत्प्रदर्शकः ॥१८०॥

kṛtaś cāsyā upanyāsaḥ śeṣāpekṣo'pi kāryataḥ /
nāsanno'py asya bāhulyād anyathaitatpradarśakaḥ //180//

We have mentioned 'preliminary performance' even in the case of certain non-Apunarbandhakas in view of the fact that in their case (even if itself figurative) it acts as a cause of the real 'preliminary performance'; this way we have demonstrated that even that man who is only on the verge of becoming an *Apunarbandhaka* does not usually behave in a much different fashion from an *Apunarbandhaka*.

शुद्ध्यल्लोके यथा रत्नं जात्यं काञ्चनमेव वा ।
गुणैः संयुज्यते चित्रैस्तद्वदात्माऽपि दृश्यताम् ॥१८१॥

śuddhyal loke yathā ratnaṁ jātyaṁ kāñcanam eva vā /
guṇaiḥ saṁyujyate citrais tadvad ātmā'pi dṛśyatām //181//

Just as in the course of purification (through appropriate processes) a jewel or a piece of real gold goes on assuming newer and newer fine properties, so also does a soul (in the course of purification through ethico-religious practices).

तत्प्रकृत्यैव शेषस्य केचिदेनां प्रचक्षते ।
आलोचनाद्यभावेन तथानाभोगसङ्गताम् ॥१८२॥

tatprakṛtyaiva śeṣasya kecid enāṁ pracakṣate /
ālocanādyabhāvena tathānābhogasaṅgatām //182//

Some authorities, however, maintain that in the case of a non-Apunarbandhaka the preliminary performance is by nature characterized by a particular type of 'lack of perseverance' caused by an absence of reflection etc.

युज्यते चैतदप्येवं तीव्रे मलविषे न यत् ।
तदावेगो भवासङ्गस्तस्योच्चैर्विनिवर्तते ॥१८३॥

yujyate caitad apy evaṁ tīvre malaviṣe na yat /
tadāvego bhavāsaṅgas tasyoccair vinivartate //183//

There is some sense even in the contention of these authorities; for so long as the poison of defilement rages there (in a soul) in an intense form the 'attachment for worldly existence'--which is comparable to a fit caused by the poison in question--does not get diminished in the least.

Note: The idea is that the soul of a person who is not yet even an *Apunarbandhaka* is so much possessed of defilement that the person's attachment for the worldly existence is not diminished in the least—which in turn means that the person has not yet developed the feeling of 'non-antipathy towards *mokṣa*' that is an indispensable constituent of 'preliminary performance'.

सङ्क्लेशायोगतो भूयः कल्याणाङ्गतया च यत् ।
तात्त्विकी प्रकृतिर्ज्ञेया तदन्या तूपचारतः ॥१८४॥

saṅkleśāyogato bhūyaḥ kalyāṇāṅgatayā ca yat /
tāttvikī prakṛtir jñeyā tadanyā tūpacārataḥ //184//

For that nature (of a man) which will lead to no further entanglement in the spiritual disturbances and to an ever-increasing acquisition of the spiritual benfits is to be treated as genuine (from the point of view of 'preliminary performance'), the rest as not genuine.

Note: That is to say, being an *Apunarbandhaka* is the minimum spiritual qualification of undertaking 'preliminary performance'.

एनां चाश्रित्य शास्त्रेषु व्यवहारः प्रवर्तते ।
ततश्चाधिकृतं वस्तु नान्यथेति स्थितं ह्यदः ॥१८५॥

enāṁ cāśritya śāstreṣu vyavahāraḥ pravartate /
tataś cādhikṛtaṁ vastu nānyatheti sthitam hy adaḥ //185//

It is with this nature in mind that the scriptural texts speak of 'preliminary performance'; hence it is obvious that the thing there spoken of (viz. preliminary performance) is to be found nowhere else (i.e. nowhere except in an *Apunarbandhaka*--who is possessed of the nature in question).

शान्तोदात्तत्वमत्रैव शुद्धानुष्ठानसाधनम् ।
सूक्ष्मभावोहसंयुक्तं तत्त्वसंवेदनानुगम् ॥१८६॥

śāntodāttatvam atraive śuddhānuṣṭhānasādhanam /
sūkṣmabhāvohasaṁyuktaṁ tattvasaṁvedanānugam //186//

In the case of an *Apunarbandhaka* alone (and not in that of a lesser soul) the means of a pure type of ethico-religious performance is his self-restrain and his high-mindedness, which two are accompanied by a subtle variety of cogitation and a correct realization of the nature of things.

शान्तोदात्तः प्रकृत्येह शुभभावाश्रयो मतः ।
धन्यो भोगसुखस्येव वित्ताढ्यो रूपवान् युवा ॥१८७॥

śāntodāttaḥ prakṛtyeha śubhabhāvāśrayo mataḥ /
dhanyo bhogasukhasyeva vittāḍhyo rūpavān yuvā //187//

One who is self-restrained and high-minded is by nature fit to develop an auspicious mental make-up, just as the fortunate one who is rich, handsome and young is (by nature) fit to enjoy sensuous pleasures.

अनीदृशस्य च यथा न भोगसुखमुत्तमम् ।
अशान्तादेस्तथा शुद्धं नानुष्ठानं कदाचन ॥१८८॥

anidṛśasya ca yathā na bhogasukham uttamam /
aśāntādes tathā śuddhaṁ nānuṣṭhānaṁ kadācana //188//

Just as one who is not rich etc. is deprived of the best enjoyment of sensuous pleasures one who is not self-restrained and high-minded invariably fails to undertake a pure type of ethico-religious performance.

मिथ्याविकल्परूपं तु द्वयोर्द्वयमपि स्थितम् ।
स्वबुद्धिकल्पनाशिल्पिनिर्मितं न तु तत्त्वतः ॥१८९॥

mithyāvikalparūpaṁ tu dvayor dvayam api sthitam /
svabuddhikalpanāśilpinirmitaṁ na tu tattvataḥ //189//

In the case of either the feeling that he is undergoing the experience in question is not a genuine one but an erroneous mind-construct, a workmanship of his own fertile brain.

भोगाङ्गशक्तिवैकल्यं दरिद्रायौवनस्थयोः ।
सुरूपरागाशङ्के च कुरूपस्य स्वयोषिति ॥१९०॥

bhogāṅgaśaktivaikalyaṁ daridrāyauvanasthayoḥ /
surūparāgāśaṅke ca kurūpasya svayoṣiti //190//

The poor man lacks a necessary factor of sensuous enjoyment (viz wealth), the man who is not young lacks the capacity for such enjoyment; as for the ugly man, even if he is full of passion for the beauty of his spouse he is skeptical about her love for himself.

अभिमानसुखाभावे तथा क्लिष्टान्तरात्मनः ।
अपायशक्तियोगाच्च न हीत्थं भोगिनः सुखम् ॥१९१॥

abhimānasukhābhāve tathā kliṣṭāntarātmanaḥ /
apāyaśaktiyogāc ca na hītthaṁ bhoginaḥ sukham //191//

Thus a man suffering from the deficiencies in question does not really enjoy sensuous pleasures, and that because his introspection reveals to him no feeling of pleasure, because he experiences a positive feeling of pain (in the form of dissatisfaction), because he is likely to find himself in unhappy situations.

अतोऽन्यस्य तु धन्यादेरिदमत्यन्तमुत्तमम् ।
यथा तथैव शान्तादेः शुद्धानुष्ठानमित्यपि ॥१९२॥

ato'nyasya tu dhanyāder idam atyantam uttamam /
yathā tathaiva śāntādeḥ śuddhānuṣṭhānam ity api //192//

On the other hand, the man of a contrary description--earlier spoken of as fortunate etc.— experiences in full the best enjoyment of sensuous pleasures; in a like manner, the man who is self-restrained etc. manages to undertake a pure type of ethico-religious performance-- this is the position.

क्रोधाद्यबाधितः शान्त उदात्तस्तु महाशयः ।
शुभानुबन्धिपुण्याच्च विशिष्टमतिसङ्गतः ॥१९३॥

krodhādyabādhitaḥ śānta udāttas tu mahāśayaḥ /
śubhānubandhipuṇyāc ca viśiṣṭamatisaṅgataḥ //193//

A self-restrained man is one whose mind is not vitiated by anger etc., a high-minded man is one whose mental make-up is noble; the man of these two descriptions is additionally possessed of a special type of understanding as a result of his having performed an uninterrupted series of virtuous acts.

(2) His Reflection:

ऊहतेऽयमतः प्रायो भवबीजादिगोचरम् ।
कान्तादिगतगेयादि तथा भोगीव सुन्दरम् ॥१९४॥

ūhate'yam ataḥ prāyo bhavabījādigocaram /
kāntādigatageyādi tathā bhogīva sundaram //194//

Hence this man frequently undertakes cogitation about the seed of worldly existence and the like—just as the pleasure-seeker does about the beautiful song etc. of his beloved etc. [The following is how he cogitates.]

प्रकृतेर्भेदयोगेन नासमो नाम आत्मनः ।
हेत्वभेदादिदं चारु न्यायमुद्रानुसारतः ॥१९५॥

prakṛter bhedayogena nāsamo nāma ātmanaḥ /
hetvabhedād idaṁ cāru nyāyamudrānusārataḥ //195//

"If *prakṛti* (i.e. the physical element) is absolutely different (from soul—the conscious element) a soul's modification (i.e. assumption of states) should not be different at different times; for now the cause of this modification (viz. one and the same *prakṛti* and one that is absolutely different from the soul concerned) is identical in the case of each such modification. This piece of reasoning is quite proper inasmuch as it follows the canons of logic.

एवं च सर्वस्तद्योगादयमात्मा तथा तथा ।
भवे भवेदतः सर्वप्राप्तिरस्याविरोधिनी ॥१९६॥

evaṁ ca sarvas tadyogād ayam ātmā tathā tathā /
bhave bhaved ataḥ sarvaprāptir asyāvirodhinī //196//

In view of this difficulty the *prakṛti* should be treated as somehow associated with (i. e. somehow identical with) a soul who undergoes diverse births on account of this (diversity of) association; thus we get an account—free from contradiction—of how a soul becomes this and that (under different conditions).

[1]सांसिद्धिकमलाद् यद्वा न हेतोरस्ति सिद्धता ।
तद् भिन्नं यदभेदेऽपि तत्कालादिविभेदतः ॥१९७॥

sāṁsiddhikamalād yadvā na hetor asti siddhatā /
tad bhinnaṁ yad abhede'pi tatkālādivibhedataḥ //197//

Nor are we entitled to posit an external factor (like God etc.) to account for the diversity (among the states of a soul) which can well be treated

1 A reads संसिद्धिक°

as being due to the natural difilement (of the soul concerned), for this defilement, even if somehow identical (in the case of each of the states under consideration), is also different owing to the operation of the factors like time etc.

विरोधिन्यपि चैवं स्यात् तथा लोकेऽपि दृश्यते ।
स्वरूपेतरहेतुभ्यां भेदादेः फलचित्रता ॥१९८॥

virodhiny api caivaṁ syāt tathā loke'pi dṛśyate /
svarūpetarahetubhyāṁ bhedādeḥ phalacitratā //198//

As a matter of fact, it (i.e. the assumption of various states by a soul) will remain enigmatic that way (i.e. in case an external factor like God is made solely responsible for it); for even in our everyday experience we find that the diversity of effects is due to the difference etc. that pertain partly to thing's own nature and partly to the extraneous factors available to this thing."

एवमूहप्रधानस्य प्रायो मार्गानुसारिणः ।
एतद्वियोगविषयोऽप्येष सम्यक् प्रवर्तते ॥१९९॥

evam ūhapradhānasya prāyo mārgānusāriṇaḥ /
etadviyogaviṣayo'py eṣa samyak pravartate //199//

This man who thus has a predominantly cogitative bent of mind and who usually pursues the right path (i.e. the path conducive to *mokṣa*) undertakes—in a proper fashion--cogitation also regarding the dissociation of *prakṛti* from soul.

(3) Gopendra Endorsing the Possibility of Genuine Yoga in an Apunarbandhaka:

एवंलक्षणयुक्तस्य प्रारम्भादेव चापरैः ।
योग उक्तोऽस्य विद्वद्भिर्गोपेन्द्रेण यथोदितम् ॥२००॥

evaṁlakṣaṇayuktasya prārambhād eva cāparaiḥ /
yoga ukto'sya vidvadbhir gopendreṇa yathoditam //200

Of such a person all activities from the beginning onwards (i.e. from the 'preliminary performance' onwards) have been designated *Yoga* by certain experts (on *Yoga*), for example, the following is what Gopendra says.

" योजनाद् योग इत्युक्तो मोक्षेण मुनिसत्तमैः ।
स निवृत्ताधिकारायां प्रकृतौ लेशतो ध्रुवः ॥२०१॥

yojanād yoga ity ukto mokṣeṇa munisattamaiḥ /
sa nivṛttādhikārāyāṁ prakṛtau leśato dhruvaḥ //201//

" The great sages have given the name *Yoga* to whatever connects one with *mokṣa*, and *Yoga* thus understood must necessarily emerge in some measure, however slight, as soon as *prakṛti* ceases to dominate the soul concerned.

वेलावलनवन्नद्यास्तदापूरोपसंहृतेः ।
प्रतिस्रोतोऽनुगत्वेन प्रत्यहं वृद्धिसंयुतः ॥२०२॥ "

velāvalanavan nadyās tadāpūropasaṁhṛteḥ /
pratisroto'nugatvena pratyahaṁ vṛddhisaṁyutaḥ //202//

This *Yoga* is daily augmented as a result of the concerned soul sailing against the current (of sensuous enjoyment)--just as a river ceases rising when the stormy flood affecting it has subsided (following the commentator, when the stormy ocean pours water inno it no more.")

(4) Haribhadra Denying the Possibility of Genuine Yoga Earlier than Granthibheda:

भिन्नग्रन्थेस्तु यत् प्रायो मोक्षे चित्तं भवे तनुः ।
तस्य तत्सर्व एवेह योगो योगो हि भावतः ॥२०३॥

bhinnagranthes tu yat prāyo mokṣe cittam bhave tanuḥ /
tasya tatsarva eveha yogo yogo hi bhāvataḥ //203//

Of the man technically called *bhinnagranthi* (lit. one who has untied the knot--of ignorance of passion) the mind mostly remains concentrated on *mokṣa* even if his body be in the world of everyday happenings; hence in his case all the life-operations have to be treated as *Yoga* in a real sense of the term.

Note: In the technical terminology of the Jaina tradition *granthibheda*-- i. e. 'the untying of the knot'--is the process that immediately results in a man occupying Fourth *guṇasthāna*—i. e. in his becoming a *Samyagdṛṣṭi*. This means that we are now being offered a description of a *Samyagdṛṣṭi*--rather than that of an *Apunarbandhaka*. In the present verse Haribhadra is suggesting that a genuine performance of *Yoga* is possible on the part of a *Samyagdṛṣṭi* (even if not on that of an *Apunarbandhaka*). This seems to be in conflict with his subsequent statement (occurring in the verse 369—as understood by the commentator, of course) that the practice of *Yoga* is just 'practically genuine' (not 'really genuine') not only on the part of an *Apunarbandhaka* but also on that of a *Samyagdṛṣṭi*. (Even more clearly does it seem to be in conflict with what has been said in the verse 72.) Really speaking, a *Samyagdṛṣṭi* has partial similarities with an *Apunarbandhaka* and the same with a *Cāritrin*—so that in the verse 369 (as also in the verse 72) Haribhadra is having in mind the former similarities while in the present verse the latter ones.

नार्या यथाऽन्यसक्तायास्तत्र भावे सदा स्थिते ।
तद्योगः पापबन्धश्च तथा मोक्षेऽस्य दृश्यताम् ॥२०४॥
nāryā yathā'nyasaktāyās tatra bhāve sadā sthite /
tadyogaḥ pāpabandhaś ca tathā mokṣe'sya dṛśyatām //204//

Just as in the case of a woman who has fallen in love with anothe person and so always thinks of him all activity (whether it be undertake by way of serving her husband or by way of serving her lover) is a act of sin, so also is the case with a *bhinnagranthi* whose all activit (whether religious or secular) is an act conducive to *mokṣa.*

न चेह ग्रन्थिभेदेन पश्यतो भावमुत्तमम् ।
इतरेणाकुलस्यापि तत्र चित्तं न जायते ॥२०५॥
na ceha granthibhedena paśyato bhāvam uttamam /
itareṇākulasyāpi tatra cittaṁ na jāyate //205//

Since as a result of the untying of the knot this man has had vision of the supreme verity (i. e. of *mokṣa*) it is impossible that hi mind be not fixed on this verity even when he is preoccupied with hi everyday tasks.

चारु चैतद् यतो ह्यस्य तथोहः संप्रवर्तते ।
एतद्वियोगविषयः शुद्धानुष्ठानभाक् स यत् ॥२०६॥
cāru caitad yato hy asya tathohaḥ saṁpravartate /
etadviyogaviṣayaḥ śuddhānuṣṭhānabhāk sa yat //206//

This act (of fixing mind on *mokṣa*) on his part is somethin desirable, for he is on the one hand busy cogitating about man's releas from worldly bondage and on the other busy undertaking a pure typ of ethico-religious performance.

प्रकृतेरा यतश्चैव नाप्रवृत्त्यादिधर्मताम् ।
तथा विहाय घटत ऊहोऽस्य विमलं मनः ॥२०७॥
prakṛter ā yataś caiva nāpravṛttyādidharmatām /
tathā vihāya ghaṭata ūho'sya vimalaṁ manaḥ //207

For at an earlier time such a cogitation—indicative of (rathe constituting) the man's pure mind—was not possible because of th *prakṛti* lacking the properties like non-domination (of the sou concerned) etc.

सति चास्मिन् स्फुरद्रत्नकल्पे सत्त्वोल्बणत्वतः ।
भावस्तैमित्यतः शुद्धमनुष्ठानं सदैव हि ॥२०८॥
sati cāsmin sphuradratnakalpe sattvolbaṇatvataḥ /
bhāvastaimityataḥ śuddham anuṣṭhānaṁ sadaiva hi //208//

But when such a cogitation—comparable to a shining jewel—has begun to take place as a result of a mighty perseverance on the part of the agent concerned and as a result of the calmness of his mind his ethico-religious performances are always of a pure type.

एतच्च योगहेतुत्वाद् योग इत्युचितं वचः ।
मुख्यायां पूर्वसेवायामवतारोऽस्य केवलम् ॥२०९॥

etac ca yogahetutvād yoga ity ucitaṁ vacaḥ /
mukhyāyāṁ pūrvasevāyām avatāro'sya kevalam //209//

These ethico-religious performances are rightly called *Yoga* on account of being a cause of *Yoga* (i.e. of the concerned soul's connection with *mokṣa*), and such performances become possible only at the time of what is 'preliminary performance' of the highest type (i.e. 'preliminary performance' undertaken by a *bhinnagranthi*).

(5) The Three concomitants of Yoga:

त्रिधा शुद्धमनुष्ठानं सच्छास्त्रपरतन्त्रता ।
सम्यक्प्रत्ययवृत्तिश्च तथाऽत्रैव प्रचक्षते ॥२१०॥

tridhā śuddham anuṣṭhānaṁ sacchāstraparatantratā /
samyakpratyayavṛttiś ca tathā'traiva pracakṣate //210//

The following things have been verily spoken of in the context of (an account of) *Yoga*: (i) a triply pure ethico-religious performance, (ii) a dependence on right scriptural texts, (iii) a proper feeling of ascertainment.

(*5—i*) *The Triply Pure Ethico-Religious Performance*:

विषयात्मानुबन्धैस्तु त्रिधा शुद्धमुदाहृतम् ।
अनुष्ठानं प्रधानत्वं ज्ञेयमस्य यथोत्तरम् ॥२११॥

viṣayātmānubandhais tu tridhā śuddham udāhṛtam /
anuṣṭhānaṁ pradhānatvaṁ jñeyam asya yathottaram //211/

By a triply pure ethico-religious performance are to be understood the following three types of such performance: (i) a performance whose object happens to be pure, (ii) a performance which is itself pure, (iii) a performance which is conducive to an uninterrupted series of similar performances. Of these three a succeeding one is superior to a preceding one.

आद्यं यदेव मुक्त्यर्थं क्रियते पतनाद्यपि ।
तदेव मुक्त्युपादेयलेशभावाच्छुभं मतम् ॥२१२॥

ādyaṁ yad eva muktyarthaṁ kriyate patanādy api /
tad eva muktyupādeyaleśabhāvāc chubhaṁ matam //212//

Under the first type come acts like falling (from a mountain-cli etc. undertaken with a view to attaining *mokṣa*; such acts may be treat as praiseworthy simply because the agent concerned has, in so measure, considered *mokṣa* to be something desirable.

द्वितीयं तु यमाद्येव लोकदृष्ट्या व्यवस्थितम् ।
न यथाशास्त्रमेवेह सम्यग्ज्ञानाद्ययोगतः ॥२१३॥

dvitīyaṁ tu yamādy eva lokadṛṣṭyā vyavasthitam /
na yathāśāstram eveha samyagjñānādyayogataḥ //213//

Under the second type come acts like *yama* (i. e. the set of virtu comprising non-killing, non-lying, non-stealing, non-greed, sex-contro etc. as popularly understood and not as prescribed in the scriptu texts—this being so because of the agent concerned lacking rig understanding etc.

तृतीयमप्यदः किन्तु तत्त्वसंवेदनानुगम् ।
प्रशान्तवृत्त्या सर्वत्र दृढमौत्सुक्यवर्जितम् ॥२१४॥

tṛtīyam apy adaḥ kintu tattvasaṁvedanānugam /
praśāntavṛttyā sarvatra dṛdham autsukyavarjitam //214//

Under the third type too come these very acts (i. e. acts enumerat under the second type) but as accompanied by a correct understandi of the nature of things, by a feeling of calm under all circumstanc and consequently by an utter avoidance of anxiety.

आद्यान्न दोषविगमस्तमोबाहुल्ययोगतः ।
तद्योगजन्मसंधानमत ऐके प्रचक्षते ॥२१५॥

ādyān na doṣavigamas tamobāhulyayogataḥ /
tadyogajanmasandhānam ata eke pracakṣate //215//

The first of these types, on account of the preponderance of ignoran in the agent concerned, fails to put an end to the spiritual deficienci (obstructing the attainment of *mokṣa*); however, some authorities are the view that the acts falling under this type result in the agent bei next born under such conditions as will eliminate the deficiencies question.

मुक्ताविच्छाऽपि यच्छ्लाघ्या तमःक्षयकरी मता ।
तस्याः समन्तभद्रत्वादनिदर्शनमित्यदः ॥२१६॥

muktav icchā'pi yac chlāghyā tamaḥkṣayakarī matā /
tasyāḥ samantabhadratvād anidarśanam ity adaḥ //216//

Even a desire to attain *mokṣa* is something praiseworthy and somethin that destroys delusion, this being so because *mokṣa* in all its aspects

conducive to welfare; this means that *mokṣa* is utterly unlike (and hence un-attainable through) the acts under consideration (i.e. the acts falling under the first type).

Note: The idea is that if certain beneficial results follow from the performance of this first type of acts it so happens not because of the 'desire for *mokṣa*' accompanying them.

द्वितीयाद् दोषविगमो न त्वेकान्तानुबन्धनात् ।
गुरुलाघवचिन्तादि न यत् तत्र नियोगतः ॥२१७॥

dvitīyād doṣavigamo na tv ekāntānubandhanāt /
gurulāghavacintādi na yat tatra niyogataḥ //217//

The acts falling under the second type do certainly eliminate the spiritual deficiencies but not for good; for such acts are not necessarily accompanied by a proper assessment of what is big and what is small (i.e. by a proper sense of proportion).

अत एवेदमार्याणां बाह्यमन्तर्मलीमसम् ।
कुराजपुरसच्छालयत्नकल्पं व्यवस्थितम् ॥२१८॥

ata evedam āryāṇāṁ bāhyam antara malīmasam /
kurājapurasacchālayatnakalpaṁ vyavasthitam //218//

Hence it is that the noble sages take this type of acts--dirty from within—to be but a kind of external (i.e. formal) performance and compare them to the building of a strong boundary-wall around the city administered by a bad king.

तृतीयाद् दोषविगमः सानुबन्धो नियोगतः ।
गृहाद्यभूमिकापाततुल्यः कैश्चिदुदाहृतः ॥२१९॥

tṛtīyād doṣavigamaḥ sānubandho niyogataḥ /
gṛhādyabhūmikāpātatulyaḥ kaiścid udāhṛtaḥ //219//

The acts falling under the third type eliminate the spiritual deficiencies and for good; and they have been compared by certain people to the (proper) laying down of the first foundation of a house.

एतद्ध्युदग्रफलदं गुरुलाघवचिन्तया ।
अतः प्रवृत्तिः सर्वैव सदैव हि महोदया ॥२२०॥

etad dhy udagraphaladaṁ gurulāghavacintayā /
ataḥ pravṛttiḥ sarvaiva sadaiva hi mahodayā //220//

This type of acts yield highly beneficial consequences and that because of the agent concerned having made a due discrimination between what is big and what is small; for on account of this discrimination all the activities of this agent are pre-eminently successful.

(*5—ii*) *The Dependence on Right Scriptural Texts:*

परलोकविधौ शास्त्रात् प्रायो नान्यदपेक्षते ।
आसन्नभव्यो मतिमान् श्रद्धाधनसमन्वितः ॥२२१॥

paralokavidhau śāstrāt prāyo nānyad apekṣate /
āsannabhavyo matimān śraddhādhanasamanvitaḥ //221//

So far as matters pertaining to the world beyond are concerned almost nothing except the scriptural texts is relied on by the man who is entitled to attain *mokṣa* rather soon, is intelligent and has stocked the wealth of (religious) faith.

उपदेशं विनाऽप्यर्थकामौ प्रति पटुर्जनः ।
धर्मस्तु न विना शास्त्रादिति तत्रादरो हितः ॥२२२॥

upadeśaṁ vinā'py arthakāmau prati paṭur janaḥ /
dharmas tu na vinā śāstrād iti tatrādaro hitaḥ //222//

Even without being instructed by others a man can acquire the skill necessary for earning money and sensuous pleasure, but (the skill necessary for following the path of) religion cannot be acquired without the help rendered by the scriptural texts——this is why it is in one's best interests to pay regardful attention to the scriptural texts.

अर्थादावविधानेऽपि तदभावः परं नृणाम् ।
धर्मेऽविधानतोऽनर्थः क्रियोदाहरणात् परः ॥२२३॥

arthaādāv avidhāne'pi tadabhāvaḥ paraṁ nṛṇām /
dharme'vidhānato'narthaḥ kriyodāharaṇāt paraḥ //223//

If a man does not endeavour to earn money etc. he will only be suffering from a lack of these money etc., but the non-performance of religious duties is positively conducive to a great spiritual disaster——a phenomenon to be understood on the apt analogy of one reported by medical science (according to which the refrainment from taking medicine leads to an aggravation of ailment).

तस्मात् सदैव धर्मार्थी शास्त्रयत्नः प्रशस्यते ।
लोके मोहान्धकारेऽस्मिन् शास्त्रालोकः प्रवर्तकः ॥२२४॥

tasmāt sadaiva dharmārthī śāstrayatnaḥ praśasyate /
loke mohāndhakāre'smin śāstrālokaḥ pravartakaḥ //224//

This is why praise is always bestowed on the man who is desirous of fulfilling his religious obligations and who holds the scriptural texts in reverence; for in this world where the darkness of delusion is widespread light (in the form of enlightenment) provided by the scriptural texts is to act as our guide.

पापामयौषधं शास्त्रं शास्त्रं पुण्यनिबन्धनम् ।
चक्षुः सर्वत्रगं शास्त्रं शास्त्रं सर्वार्थसाधनम् ॥२२५॥

pāpāmayauṣadhaṁ śāstraṁ śāstraṁ puṇyanibandhanam /
cakṣuḥ sarvatragaṁ śāstraṁ śāstraṁ sarvārthasādhanam //225//

The scripture acts like medicine in relation to sin that is comparable to an ailment, the scripture impels one to undertake virtuous acts, the scripture is like an eye whose range of vision extends to all quarters, the scripture is a means for fulfilling all one's aspirations.

न यस्य भक्तिरेतस्मिंस्तस्य धर्मक्रियाऽपि हि ।
अन्धप्रेक्षाक्रियातुल्या कर्मदोषादसत्फला ॥२२६॥

na yasya bhaktir etasmiṁs tasya dharmakriyā'pi hi /
andhaprekṣākriyātulyā karmadoṣād asatphalā //226//

Of the man who lacks a feeling of devotion towards the scripture even the religious performances prove fruitless owing to the obstruction caused by his past (evil) deeds—just as the blind man's effort to see things proves so (owing to a similar obstruction).

यः श्राद्धो मन्यते मान्यानहङ्कारविवर्जितः ।
गुणरागी महाभागस्तस्य धर्मक्रिया परा ॥२२७॥

yaḥ śrāddho manyate mānyān ahaṅkāravivarjitaḥ /
guṇarāgī mahābhāgas tasya dharmakriyā parā //227//

The religious performances are of the highest type in the case of the man who is full of (religious) faith, is respectfull towards those deserving respect, is free from egoism, is an admirer of spiritual merits, is highly fortunate.

यस्य त्वनादरः शास्त्रे तस्य श्रद्धादयो गुणाः ।
उन्मत्तगुणतुल्यत्वान्न प्रशंसास्पदं सताम् ॥२२८॥

yasya tv anādaraḥ śāstre tasya śraddhādayo guṇāḥ /
unmattaguṇatulyatvān na praśaṁsāspadaṁ satām //228//

The spiritual merits like faith etc. possessed by one who is disdainful towards the scripture are not applauded by the noble ones because they are comparable to the spiritual merits possessed by a mad man.

मलिनस्य यथाऽत्यन्तं जलं वस्त्रस्य शोधनम् ।
अन्तःकरणरत्नस्य तथा शास्त्रं विदुर्बुधाः ॥२२९॥

malinasya yathā'tyantaṁ jalaṁ vastrasya śodhanam /
antaḥkaraṇaratnasya tathā śāstraṁ vidur budhāḥ //229//

Just as water is a perfect purificatory agent in relation to a dirty piece of cloth, the scripture is considered by the wise men to be a perfect purificatory agent in relation to man's mind comparable to a jewel.

शास्त्रे भक्तिर्जगद्वन्द्यैर्मुक्तेर्दूती परोदिता ।
अत्रैवेयमतो न्याय्या तत्प्राप्त्यासन्नभावतः ॥२३०॥

śāstre bhaktir jagadvandyair mukter dūtī paroditā /
atraiveyam ato nyāyyā tatprāptyāsannabhāvataḥ //230//

By the universally venerated personages (i. e. by the great religious preachers) the feeling of devotion towards the scripture has been characterized as the 'supreme messenger of *mokṣa*'; it is therefore proper to offer exclusive devotion to the scripture inasmuch as such a devotion closely precedes the attainment of *mokṣa*.

(*5—iii*) *The Threefold Feeling of Ascertainment*:

तथाऽऽत्मगुरुलिङ्गानि प्रत्ययस्त्रिविधो मतः ।
सर्वत्र सदनुष्ठाने योगमार्गे विशेषतः ॥२३१॥

tathā''tmaguruliṅgāni pratyayas trividho mataḥ /
sarvatra sadanuṣṭhāne yogamārge viśeṣataḥ //231//

In the case of all noble performance——and particularly in that of Yoga-practice—the 'feeling of ascertainment' (earlier referred to) is of three types, viz. that derived from self-introspection, that derived from the preceptor's statement to that effect, that derived from the watching of an appropriate omen.

आत्मा तदभिलाषी स्याद् गुरुराह तदेव तु ।
तल्लिङ्गोपनिपातश्च संपूर्णं सिद्धिसाधनम् ॥२३२॥

ātmā tadabhilāṣī syād gurur āha tad eva tu /
talliṅgopanipātś ca sampūrṇaṁ siddhisādhanam //232//

One's own liking for a particular performance, the preceptor's injunction to that very effect (i. e. to the effect that the performance in question ought to be undertaken), and the appearance of appropriate omens (i. e of omens forecasting the success of the performance in question)—these constitute the total aggregate indicating the successful completion of a performance.

सिद्ध्यन्तरस्य सद्बीजं या सा सिद्धिरिहोच्यते ।
ऐकान्तिक्यन्यथा नैव पातशक्त्यनुवेधतः ॥२३३॥

siddhyantarasya sadbījaṁ yā sā siddhir ihocyate /
aikāntiky anyathā naiva pātaśaktyanuvedhataḥ //233//

By the successfull completion of an operation is meant such a completion of it as proves to be an efficacious seed for a further operation similarly completed; for otherwise the completion in question would not be an absolute case of successful completion inasmuch as the result achieved thereby would be liable to degenerate.

सिद्ध्यन्तरं न संधत्ते या साऽवश्यं पतत्यतः ।
तच्छक्त्याऽप्यनुविद्धैव पातोऽसौ तत्त्वतो मतः ॥२३४॥

siddhyantaraṁ na saṁdhatte yā sā'vaśyaṁ pataty ataḥ /
tacchaktyā'pyanuviddhaiva pāto'sau tattvato mataḥ //234//

A successful completion of operation which does not lead to a further operation similarly completed must suffer from degeneration; for the mere fact that the completion in question is liable to degeneration reduces it to a virtual case of degeneration itself.

सिद्ध्यन्तराङ्गसंयोगात् साध्वी चैकान्तिकी भृशम् ।
आत्मादिप्रत्ययोपेता तदेषा नियमेन तु ॥२३५॥

siddhyantarāṅgasaṁyogāt sādhvī caikāntikī bhṛśam /
ātmādipratyayopetā tad eṣā niyamena tu //235//

The successful completion of an operation is perfect extremely and in an absolute fashion when this completion brings into existence factors that make possible another operation similarly completed; it is this type of completion which is invariably accompanied by the 'feeling of ascertainment' derived from self-introspection etc.

न ह्युपायान्तरोपेयमुपायान्तरतोऽपि हि ।
हाठिकानामपि यतस्तत्प्रत्ययपरो भवेत् ॥२३६॥

na hy upāyāntaropeyam upāyāntarato'pi hi /
hāṭhikānām api yatas tatpratyayaparo bhavet //236//

Since not even a highly adamant person can produce a thing even through means that are different from what are the specific means for producing this thing one must diligently seek to acquire the 'feeling of ascertainment' (which is the specific means for successfully practising *Yoga*).

पठितः सिद्धिदूतोऽयं प्रत्ययो ह्यत एव हि ।
सिद्धिहस्तावलम्बश्च तथाऽन्यैर्मुख्ययोगिभिः ॥२३७॥

paṭhitaḥ siddhidūto'yaṁ pratyayo hy ata eva hi /
siddhihastāvalambaś ca tathā'nyair mukhyayogibhiḥ //237//

Hence it is that this 'feeling of ascertainment' has been described as the 'messenger of successful completion'; this again is why the other prominent authorities on *Yoga* have described it as the 'helping hand' offered to those seeking successful completion.

अपेक्षते ध्रुवं ह्येनं सद्योगारम्भकस्तु यः ।
नान्यः प्रवर्तमानोऽपि तत्र दैवनियोगतः ॥२३८॥

apekṣate dhruvaṁ hy enaṁ sadyogārambhakas tu yaḥ /
nānyaḥ pravartamāno'pi tatra daivaniyogataḥ //238//

A recourse to this 'feeling of ascertainment' is necessarily taken by one who has begun to practise the highest type of *Yoga*; on the other hand, one who happens to be undertaking yoga-practice by sheer luck does not do so (i. e. does not take recourse to the feeling in question).

(6) The Parting Praise of an Apunarbandhaka :

आगमात् सर्व एवायं व्यवहारः स्थितो यतः ।
तत्रापि हाठिको यस्तु हन्ताज्ञानां स शेखरः ॥२३९॥

āgamāt sarva evāyaṁ vyavahāraḥ sthito yataḥ /
tatrāpi hāṭhiko yas tu hantājñānāṁ sa śekharaḥ //239//

Since this entire code of conduct (appropriate to a Yoga-seeker) has been worked out on the authority of the scriptural texts the man who (while seeking *Yoga*) makes an exhibition of adamance (by deliberately and persistently going counter to the scriptural injunctions) must be a fool of the first water.

तत्कारी स्यात् स नियमात् तद्द्वेषी चेति यो जडः ।
आगमार्थे तमुल्लङ्घ्य तत एव प्रवर्त्तते ॥२४०॥

tatkārī syāt sa niyamāt taddveṣī ceti yo jaḍaḥ /
āgamārthe tam ullaṁghya tata eva pravartate //240//

The idiot who seeks to achieve an objective described in the scriptural texts but at the same time violates the procedure prescribed by these very texts in this connection is like the man who obeys someone but is at the same time necessarily inimical to this one.

न च सद्योगभव्यस्य वृत्तिरेवंविधाऽपि हि ।
न जात्वजात्यधर्मान् यज्जात्यः सन् भजते शिखी ॥२४१॥

na ca sadyogabhavyasya vṛttir evaṁvidhā'pi hi /
na jātv ajātyadharmān yaj jātyaḥ san bhajate śikhī //241//

Even such an attitude (i. e. the attitude of obeying as well as being inimical) is not adopted by one possessed of the competence to pursue

the highest type of *Yoga*; for certainly, a well-bred pea-cock does not behave in the fashion of an ill-bred one.

एतस्य गर्भयोगेऽपि मातॄणां श्रूयते परः ।
औचित्यारम्भनिष्पत्तौ जनश्लाघ्यो महोदयः ॥२४२॥

etasya garbhayoge'pi mātṛṇām śrūyate paraḥ /
aucityārambhaniṣpattau janaślāghyo mahodayaḥ //242//

It is said (in the scriptural texts) that so soon as such a one enters the mother's womb the mother begins to acquire true greatness by exhibiting propriety in whatever performance she undertakes, greatness which earns her popular acclamation.

जात्यकाञ्चनतुल्यास्तत्प्रतिपच्चन्द्रसन्निभाः ।
सदोजोरत्नतुल्याश्च लोकाभ्युदयहेतवः ॥२४३॥
औचित्यारम्भिणोऽक्षुद्राः प्रेक्षावन्तः शुभाशयाः ।
अवन्ध्यचेष्टाः कालज्ञाः योगधर्माधिकारिणः ॥२४४॥

jātyakāñcanatulyās tatpratipaccandrasannibhāḥ /
sadojoratnatulyāś ca lokābhyudayahetavaḥ //243//
aucityārambhiṇo'kṣudrāḥ prekṣāvantaḥ śubhāśayāḥ /
avandhyaceṣṭāḥ kālajñāḥ yogadharmādhikāriṇaḥ //244//

Those who are entitled to practise *Yoga* and to undertake religious observances are therefore comparable to real gold, to new moon, to a jewel with fine lustre; again, they are instrumental in the spiritual advancement of the whole mass of living beings, maintain proprieties in whatever acts they undertake to perform, are free from pettiness, are sagacious, are noble-minded, behave in a fruitful manner, and know how to assess the appropriateness or otherwise of a course of action.

यश्चात्र शिखिदृष्टान्तः शास्त्रे प्रोक्तो महात्मभिः ।
स तदण्डरसादीनां सच्छक्त्यादिप्रसाधनः ॥२४५॥

yas cātra śikhidṛṣṭāntaḥ śāstre prokto mahātmabhiḥ /
sa tadaṇḍarasādīnām sacchaktyādiprasādhanaḥ //245//

And when, while touching upon this question, the great sages have adduced in the scriptural texts the illustration of a peacock they mean to point to the fact that the yolk etc. of a peacock's egg are somehow possessed of the high capacities etc. that will characterize the forthcoming peacock (for otherwise such characterization remains unaccounted for).

प्रवृत्तिरपि चैतेषां धैर्यात् सर्वत्र वस्तुनि ।
अपायपरिहारेण दीर्घालोचनसङ्गता ॥२४६॥

pravṛttir api caiteṣām dhairyāt sarvatra vastuni /
apāyaparihāreṇa dīrghālocanasaṅgatā //246//

So far as the actual behaviour of the persons in question (i.e. of the persons entitled to practise *Yoga*) is concerned it too is in all cases undertaken to the accompaniment of prolonged reflection and results in the avoidance of the likely unhappy contingencies.

तत्प्रणेतृसमाक्रान्तचित्तरत्नविभूषणा ।
साध्यसिद्धावनौत्सुक्यगाम्भीर्यस्तिमितानना ॥२४७॥

tatpranetṛsamākrāntacittaratnavibhūṣaṇā /
sādhyasiddhāv anautsukyagāmbhīryastimitānanā //247//

The beauty of the behaviour in question is that the agent's mind—comparable to a jewel—is filled with (the memory of) those (great religious preachers) who have prescribed this course of behaviour; again, here the agent's face bears a smiling complexion due to that serenity which is born of an absence of all anxiety as to the success (or otherwise) of the task undertaken.

फलवद्द्रुमसद्बीजप्ररोहसदृशं तथा ।
साध्वनुष्ठानमित्युक्तं सानुबन्धं महर्षिभिः ॥२४८॥

phalavaddrumasadbījaprarohasadṛśaṁ tathā /
sādhvanuṣṭhānam ity uktaṁ sānubandhaṁ maharṣibhiḥ //248//

Thus the type of ethico-religious performance which leads to one success after another in close succession and for ever has been deemed proper by the great sages and has been compared by them to the shooting forth of sprout from a highiy efficacious seed which will ultimately result in a tree laden with fruits.

अन्तर्विवेकसम्भूतं शान्तोदात्तमविप्लुतम् ।
नाग्रोद्भवलताप्रायं बहिश्चेष्टाधिमुक्तिकम् ॥२४९॥

antarvivekasambhūtaṁ śāntodāttam aviplutam /
nāgrodbhavalatāprāyaṁ bahiścesṭādhimuktikam //249//

The performance in question is born of an inner power of discrimination, is characterized by self-restrain and high-mindedness, is not like a creeper grown forth at the end-point of a tree (and hence incapable of generating out of itself a series of such creepers), is accompanied by a faith in the externals of religious observances.

इष्यते चैतदप्यत्र विषयोपाधिसङ्गतम् ।
निदर्शितमिदं तावत् पूर्वमत्रैव लेशतः ॥२५०॥

iṣyate caitad apy atra viṣayopādhisaṅgatam /
nidarśitam idaṁ tāvat pūrvam atraiva leśataḥ //250//

That this performance, even when it is pure only in respect of its object (i. e. when it belongs to the first—and the least advanced—of the three earlier described types of ethico-religious performances), should be deemed desirable is but proper; this aspect of the problem we have already touched upon in brief.

अपुनर्बन्धकस्यैवं सम्यग्नीत्योपपद्यते ।
तत्तत्तन्त्रोक्तमखिलमवस्थाभेदसंश्रयात् ॥२५१॥

apunarbandhakasyaivaṁ samyagnītyopapadyate /
tattattantroktam akhilam avasthābhedasaṁśrayāt //251//

Thus all that has been said by the various schools of thought (by way of characterizing the early stages of Yoga-realization) turns out to be a logically justified account of the *Apunarbandhaka*—of whom there are several types (gradated according to the level of spiritual advancement).

Note: Here ends Haribhadra's account of an *Apunarbandhaka* and in the next verse there begins that of a *Samyagdṛṣṭi*. But we should remember that the verses 203—9 gave us a description of a *Samyagdṛṣṭi* rather than that of an *Apunarbandhaka*. In the present verse we are being told that the stage of Apunarbandhaka-hood is divided into several sub-stages and it will be useful to remember that the entire stage of Apunarbandhaka-hood is itself but the uppermost sub-stage of the wider stage called the First *guṇasthāna*.

SECTION III
ON SAMYAGDṚṢṬI

(1) His General Nature:

स्वतन्त्रनीतितस्त्वेव ग्रन्थिभेदे तथा सति ।
सम्यग्दृष्टिर्भवत्युच्चैः प्रशमादिगुणान्वितः ॥२५२॥

svatantranītitas tv eva granthibhede tathā sati /
samyagdṛṣṭir bhavaty uccaiḥ praśamādiguṇānvitaḥ //252//

It is when the 'untying of knot'—a process described only in our texts (i.e. only in the Jaina texts)--has duly taken place that the agent concerned, who is now fully possessed of the spiritual merits like supreme calmness etc., becomes a *Samygdṛṣṭi.*

Note: This should not be taken to mean that the non-Jaina traditions have got no concepts parallel to the Jaina concept of *granthibheda.* What is being emphasized is that Haribhadra will discuss this concept (and certain allied ones) employing the techical terminology current in the Jaina tradition.

(2) His Characterizing Marks:

शुश्रूषा धर्मरागश्च गुरुदेवादिपूजनम् ।
यथाशक्ति विनिर्दिष्टं लिङ्गमस्य महात्मभिः ॥२५३॥

śuśrūṣā dharmarāgaś ca gurudevādipūjanam /
yathāśakti vinirdiṣṭaṁ liṅgam asya mahātmabhiḥ //253//

A desire to listen (to the scriptural texts), an attachment for things religious, a worship of the elders, deities etc. to the best of one's capacities—these are enumerated by the noble souls as his characterizing marks.

(2 i) His Desire for Listening to the Scriptural Texts:

न किंनरादिगेयादौ शुश्रूषा भोगिनस्तथा ।
यथा जिनोक्तावस्येति हेतुसामर्थ्यभेदतः ॥२५४॥

na kiṁnarādigeyādau śuśrūṣā bhoginas tathā /
yathā jinoktāv asyeti hetusāmarthyabhedataḥ //254//

The desire of a worldly pleasure-seeker to listen to the songs etc. of the (divine musician) kinnaras etc. is not so much intense as is the desire of this man to listen to the utterances of the great religious

preachers; this difference (in the intensity of the desires in question) is due to the nature of what causes desire in the two cases.

तुच्छं च तुच्छनिलयप्रतिबद्धं[1] च तद् यतः ।
गेयं जिनोक्तिस्त्रैलोक्यभोगसंसिद्धिसंगता ॥२५५॥

tuccham ca tucchanilayapratibaddham ca tad yataḥ /
geyam jinoktis trailokyabhogasaṁsiddhisaṅgatā //255//

A song is something petty by itself and it relates to a subject-matter that too is something petty; the utterance of a great religious preacher, on the contrary, makes possible the attainment of the rulership of all the three regions of the universe as also the attainment of *mokṣa.*

हेतुभेदो महानेवमनयोर्यद् व्यवस्थितः ।
चरमात् तद् युज्यतेऽत्यन्तं भावातिशययोगतः ॥२५६॥

hetubhedo mahān evam anayor yad vyavasthitaḥ /
caramāt tad yujyate'tyantaṁ bhāvātiśayayogataḥ //256//

Since there is thus a great difference between the causes of the two desires in question it is understandable why the latter of these causes (i.e. the utterance of a great religious preacher) should produce an extremely intense desire, it being accompanied by the noble feeling that the object concerned is highly fit to be aspired after.

(2.ii) *His Attachment for Religious Performances.*

धर्मरागोऽधिकोऽस्यैवं भोगिनः स्त्र्यादिरागतः ।
भावतः कर्मसामर्थ्यात् प्रवृत्तिस्त्वन्यथाऽपि हि ॥२५७॥

dharmarāgo'dhiko'syaivaṁ bhoginaḥ stryādirāgataḥ /
bhāvataḥ karmasāmarthyāt pravṛttis tv anyathā'pi hi //257//

This man's attachment for religion is thus more intense than that of a worldly pleasure-seeker for women etc.; this so far as his mental inclination is concerned, for owning to the influence of his past (evil) karmas he may act even otherwise (i.e. in a manner not sanctioned by religion).

न चैवं तत्र नो राग इति युक्त्योपपद्यते ।
हविःपूर्णप्रियो विप्रो भुङ्क्ते यत् पूयिकाद्यपि ॥२५८।

na caivaṁ tatra no rāga iti yuktyopapadyate /
haviḥpūrṇapriyo vipro bhuṅkte yat pūyikādy api //258//

1. Both A and B read °निलयाप्रतिबद्धं

But from this (i.e. from this man's possible acting in violation of the teachings of religion) it is not proper to conclude that the man has no attachment (and intense attachment at that) for religion; certainly, the Brahmin whose favourite dish is *harihpūrṇā* (i.e. sweet preparation soaked with clarified butter) might actually (be forced to) eat ever rotten stuff or the like.

पातात् त्वस्येत्वरं कालं भावोऽपि विनिवर्तते ।
वातरेणुभृतं चक्षुः स्त्रीरत्नमपि नेक्षते ॥२५९॥

pātāt tv asyetvaraṁ kālaṁ bhāvo'pi vinivartate /
vātareṇubhṛtaṁ cakṣuḥ strīratnam api nekṣate //259//

When this man suffers degeneration—which is, of course, temporary—even his inclination for things religious vanishes; certainly, the eye filled with wind-blown dust fails to see even a comely women.

(2-iii) *His Worship of the Elders, Deities, etc. :*

भोगिनोऽस्य स दूरेण भावसारं तथेक्षते ।
सर्वकर्तव्यतात्यागाद् गुरुदेवादिपूजनम् ॥२६०॥

bhogino'sya sa dūreṇa bhāvasāraṁ tathekṣate /
sarvakartavyatātyāgād gurudevādipūjanam //260//

And to the neglect of every other task which it might be his duty to perform this man, evincing an attitude that is characterized by a nobility of sentiments, attaches value to a worship of the elders, deities etc.—much more than does its relisher (i. e. a relisher of feminine charm) to the object of his pining.

Note: As the commentator interprets, in the phrase 'its relisher' 'it' stands for 'a comely woman' spoken of in the immediately preceding verse.

निजं न हापयत्येव कालमत्र महामतिः ।
सारतामस्य विज्ञाय सद्भावप्रतिबन्धतः ॥२६१॥

nijaṁ na hāpayaty eva kālam atra mahāmatiḥ /
sāratām asya vijñāya sadbhāvapratibandhataḥ //261//

This highly intelligent man does not waste the time apportioned for this purpose (i.e. for a worship of the elders, deities etc.); for on account of a continuous harbouring of noble ideas he has come to realize that here is what constitutes his chief duty.

शक्तेर्न्यूनाधिकत्वेन नात्राप्येष प्रवर्तते ।
प्रवृत्तिमात्रमेतद् यद् यथाशक्ति तु सत्फलम् ॥२६२॥

śakter nyūnādhikatvena nātrāpy eṣa pravartate /
pravṛttimātram etad yad yathāśakti tu satphalam //262//

Even in connection with this type of duties (i.e. duties pertaining to a worship of the elders, deities etc.) he neither transgresses the bounds of his capacities nor leaves them untapped (great or small as these capacities might be); for an action undertaken without due regard to one's capacities is a sheer mechanical performance while it is fruitful when undertaken otherwise (i.e. undertaken with due regard to one's capacities).

(3) The Description of a Samyagdṛṣṭi in Terms of Three Karaṇas:

एवंभूतोऽयमाख्यातः सम्यग्दृष्टिर्जिनोत्तमैः ।
यथाप्रवृत्तिकरणव्यतिक्रान्तो महाशयः ॥२६३॥

evambhūto'yam ākhyātaḥ samyagdṛṣṭir jinottamaiḥ /
yathāpravṛttikaraṇavyatikrānto mahāśayaḥ //263//

The man of the above description, who is high-minded and who has crossed that stage of spiritual development which is technically called *yathāpravṛttikaraṇa,* (also called *yathāpravṛttakaraṇa*) is given the title *Samyagdṛṣṭi* by the best among the great religious teachers.

करणं परिणामोऽत्र सत्त्वानां तत् पुनस्त्रिधा ।
यथाप्रवृत्तमाख्यातमपूर्वमनिवृत्ति[1] च ॥२६४॥

karaṇaṁ pariṇāmo'tra sattvānāṁ tat punas tridhā /
yathāpravṛttam ākhyātam apūrvam anivṛtti ca //264//

By *karaṇa* is meant a particular assuming of states on the part of a man's mind, and it is said to be of three types, viz. *yathāpravṛtta, apūrva* and *anivṛtti.*

Note: The phrase 'a particular assuming of states' here means a particular level of spiritual advancement. As can be seen, the three such levels mentioned in the present verse are those involved in the process of attaining Samyagdṛṣṭi-hood.

एतत् त्रिधाऽपि भव्यानामन्येषामाद्यमेव हि ।
ग्रन्थिं यावत् त्विदं तं तु समतिक्रामतोऽपरम् ॥२६५॥

etat tridhā'pi bhavyānām anyeṣām ādyam eva hi /
granthiṁ yāvat tv idaṁ taṁ tu samatikrāmato'param //265//

The souls destined to attain *mokṣa* might possibly experience all these three *karaṇas* while those not so destined might possibly experience just the first among them; this first *karaṇa* (viz. *yathāpravṛtta*) lasts as long as the knot (of ignorance) does while the second (viz. *apūrva*) ensues when this knot is being crossed (i.e. is being untied).

1. A reads यथाप्रवृत्ति°

भिन्नग्रन्थेस्तृतीयं तु सम्यग्दृष्टेरतो हि न ।
पतितस्याप्यते बन्धो ग्रन्थिमुल्लङ्घ्य देशितः ॥२६६॥

bhinnagranthes tṛtīyaṁ tu samyagdṛṣṭer ato hi na /
patitasyāpyate bandho granthim ullaṅghya deśitaḥ //266//

The *bhinnagranthi* (i.e. one who has untied the knot) comes to acquire the third *karaṇa* (viz. *anivṛtti*). It is on account of his having acquired this threefold *karaṇa* that a *Samyagdṛṣṭi*, even at the time of degeneration (i.e. at the time of the recrudescence of a false view of things), does not bring about in his soul as dangerous a karmic bondage as does one who has never crossed the knot.

एवं सामान्यतो ज्ञेयः परिणामोऽस्य शोभनः ।
मिथ्यादृष्टेरपि सतो महाबन्धविशेषतः ॥२६७॥

evaṁ sāmānyato jñeyaḥ pariṇāmo'sya śobhanaḥ /
mithyādṛṣṭer api sato mahābandhaviśeṣataḥ //267//

Since the karmic bondage brought about by a *mithyādṛṣṭi* who was formerly a *Samyagdṛṣṭi* is of a different type from the most dangerous possible such bondage we say that such a *mithyādṛṣṭi* possesses mental make-up that is noble on the whole.

Note: A *mithyādṛṣṭi* is either one who has never attained Samyagdṛṣṭi-hood or one who has lost it. It is the former who brings about the most dangerous type of karmic bondage, and the latter is being praised because of his difference from the former on this count.

सागरोपमकोटीनां कोट्यो मोहस्य सप्ततिः ।
अभिन्नग्रन्थिबन्धो यन्न त्वेकोऽपीतरस्य तु ॥२६८॥

sāgaropamakoṭīnāṁ koṭyo mohasya saptatiḥ /
abhinnagranthibandho yan na tv eko'pītarasya tu //268//

For the man who has not untied the knot binds the *mohanīyakarmas* measuring seventy crore oceans multiplied by one crore, but the man who has untied the knot (even while reverting back to the status of a *mithyādṛṣṭi*) binds the *mohanīyakarmas* measuring not even one crore oceans.

Note: In this verse we are informed about the precise quantitative difference between the *mithyādṛṣṭi* who has never attained Samyagdṛṣṭi-hood and one who has lost it. The comparison is made in terms of one's capacity to bind the *mohanīyakarmas*—the technical name for what are supposed to be the most evil types of karmas (there being eight types of karmas in all)—and the unit of measurement is "ocean" so meticulously described in the Jaina texts dealing with the problem.

तदत्र परिणामस्य भेदकत्वं नियोगतः ।
बाह्यं त्वसदनुष्ठानं प्रायस्तुल्यं द्वयोरपि ॥२६९॥

tad atra pariṇāmasya bhedakatvaṁ niyogataḥ /
bāhyaṁ tv asadanuṣṭhānaṁ prāyas tulyaṁ dvayor api //269//

From this we are to conclude that the necessary (i.e. decisive) differentiating factor here is the concerned mental make-up; for so far as the external form of a piece of misconduct is concerned it is usually the same in the case of both (the types of *mithyādṛṣṭis* in question).

(4) **The Comparison of a Samyagdṛṣṭi with a Bodhisattva:**

अयमस्यामवस्थायां बोधिसत्त्वोऽभिधीयते ।
अन्यैस्तल्लक्षणं यस्मात् सर्वमस्योपपद्यते ॥२७०॥

ayam asyām avasthāyāṁ bodhisattvo'bhidhīyate /
anyais tallakṣaṇaṁ yasmāt sarvam asyopapadyate //270//

It is the man occupying this stage of spiritual development (i.e. it is the *Samyagdṛṣṭi*) who has been designated *Bodhisattva* by others (i.e. by certain Buddhists); for this man satisfies the entire description of a *Bodhisattva.*

कायपातिन एवेह बोधिसत्त्वाः परोदितम् ।
न चित्तपातिनस्तावदेतदत्रापि युक्तिमत् ॥२७१॥

kāyapātina eveha bodhisattvāḥ paroditam /
na cittapātinas tāvad etad atrāpi yuktimat //271//

The others (i.e. the upholders of the doctrine of *Bodhisattva*) have said that a Bodhisattva's body (possibly) commits a depraved act but never his mind; this is a fit description of our man (i.e. of a *Samyagdṛṣṭi*) as well.

परार्थरसिको धीमान् मार्गगामी महाशयः ।
गुणरागी तथेत्यादि सर्वं तुल्यं द्वयोरपि ॥२७२॥

parārtharasiko dhīmān mārgagāmī mahāśayaḥ /
guṇānurāgī tathetyādi sarvaṁ tulyaṁ dvayar api //272//

Again, both (a *Bodhisattva* and a *Samyagdṛṣṭi*) share the same description inasmuch as both are lover of doing good to others, intelligent, pursuer of the right path (i.e. the path conducive to *mokṣa*), high-minded, admirer of spiritual merits, and so on and so forth.

यत् सम्यग्दर्शनं बोधिस्तत्प्रधानो महोदयः ।
सत्त्वोऽस्तु बोधिसत्त्वस्तद्धन्तैषोऽन्वर्थतोऽपि हि ॥२७३॥

yat samyagdarśanaṁ bodhiḥ tatpradhāno mahodayaḥ /
sattvo'stu bodhisattvas tad dhantaiṣo'nvarthato'pi hi //273//

Since *samyagdarśana* is the same thing as *bodhi* and since *Bodhisattva* means 'the person--well advanced on the way to welfare—who is possessed of *bodhi* in the utmost measure' the person called *Samyagdṛṣṭi* is even literally the same as the one called *Bodhisattva.*

वरबोधिसमेतो वा तीर्थकृद् यो भविष्यति ।
तथाभव्यत्वतोऽसौ वा बोधिसत्त्वः सतां मतः ॥२७४॥

varabodhisameto vā tīrthakṛd yo bhaviṣyati /
tathābhavyatvato'sau vā bodhisattvaḥ satām mataḥ //274//

The noble ones attribute the epithet *Bodhisattva* to a person who is possessed of the supreme type of wisdom or to one who will become a *Tīrthaṅkara* on account of his journey towards *mokṣa* pursuing the path it does.

Note: *Tīrthaṅkara* (or *Tīrthakṛt*) is the name given by the Jaina tradition to the holiest type of personages. So far there have been 24 *Tīrthaṅkaras* (Mahāvira being the last among them).

(5) The Possibility of Samyagdṛṣṭihood Due to an Inherent Capacity:

सांसिद्धिकमिदं ज्ञेयं सम्यक् चित्रं च देहिनाम् ।
तथा कालादिभेदेन बीजसिद्ध्यादिभावतः ॥२७५॥

sāṁsiddhikam idaṁ jñeyaṁ samyak citraṁ ca dehinām /
tathā kālādibhedena bījasiddhyādibhāvataḥ //275//

The course pursued by a soul in its journey towards *mokṣa* is natural to this soul and is appropriately variegated (i.e. different at different occasions); for a soul comes to acquire different auspicious states—like 'an inception of the attachment for religion'– on different times etc.

सर्वथा योग्यताभेदे तदभावोऽन्यथा भवेत् ।
निमित्तानामपि प्राप्तिस्तुल्या यत्तन्नियोगतः ॥२७६॥

sarvathā yogyatābhede tadabhāvo'nyathā bhavet /
nimittānām api prāptis tulyā yat tanniyogataḥ //276//

On the other hand, if a soul possesses an identical (i.e. non-variegated) capacity it cannot realize the auspicious states in question (differently on different time etc.); for this identity of capacity will make

even the acquisition of accessory causes identical in each case, this capacity being the necessary cause of this acquisition.

अन्यथा योग्यताभेदः सर्वथा नोपपद्यते ।
निमित्तोपनिपातोऽपि यत् तदाक्षेपतो ध्रुवम् ॥२७७॥

anyathā yogyatābhedaḥ sarvathā nopapadyate /
nimittopanipāto'pi yat tadākṣepato dhruvam //277//

Otherwise (i.e. in case the acquisition of accessory causes is not identical in each case) it is not at all tenable to say that a soul possesses an identical capacity; for even the acquisition of accessory causes (to say nothing of the concerned ultimate result) is rendered inevitable by the inherent capacity (of the chief cause).

योग्यता चेह विज्ञेया बीजसिद्ध्याद्यपेक्षया ।
आत्मनः सहजा चित्रा तथाभव्यत्वमित्यतः ॥२७८॥

yogyatā ceha vijñeyā bījasiddhyādyapekṣayā /
ātmanaḥ sahajā citrā tathābhavyatvam ity ataḥ //278//

Hence it is a soul's inherent and variegated capacity—responsible for its realizing different auspicious states (at different occasions)--that constitutes the typical course pursued by this soul in its journey towards *mokṣa*.

वरबोधेरपि न्यायात् सिद्धिर्नो हेतुभेदतः ।
फलभेदो यतो युक्तस्तथा व्यवहितादपि ॥२७९॥

varabodher api nyāyāt siddhir no hetubhedataḥ /
phalabhedo yato yuktas tathā vyavahitād api //279//

Thus even the acquisition of supreme wisdom (i.e. of right understanding) remains inexplicable if the difference in accessory (and not also that in the concerned soul's inherent capacity) be treated as the sole explanatory factor; for as a matter of fact, a difference in result is to be found even in those cases where the chief cause (responsible for the acquisition of accessory causes) operates in a rather remote fashion.

(6) The Post-Granthibheda State and Reflection During It:

तथा च भिन्ने दुर्भेदे कर्मग्रन्थिमहाबले ।
तीक्ष्णेन भाववज्रेण बहुसङ्क्लेशकारिणि ॥२८०॥
आनन्दो जायतेऽत्यन्तं तात्त्विकोऽस्य महात्मनः ।
सद्व्याध्यभिभवे यद्वद् व्याधितस्य महौषधात् ॥२८१॥

tathā ca bhinne durbhede karmagranthimahābale |
tīkṣṇena bhāvavajreṇa bahusaṅkleśakāriṇi ||280||
ānando jāyate'tyantaṁ tāttviko'sya mahātmanaḥ |
sadvyādhyabhibhave yadvad vyādhitasya mahauṣadhāt ||281||

Thus when with the help of such an auspicious state of mind as is comparable to a sharp *vajra* (i.e. with the help of *apūrvakaraṇa*) a great soul has succeeded in untying that Himalayan knot of *karma* which was difficult to untie and was a cause of numerous afflictions he experiences a great and real joy, just as the ailing man does when his ailment is thoroughly cured by a highly efficacious medicine.

Note: In Brahmanical mythology (as also in common Sanskrit) *vajra* represents the hardest conceivable physical substance. This, for example, is the weapon through which the chief god Indra is supposed to have clipped off the wings of mountains.

भेदोऽपि चास्य विज्ञेयो न भूयो भवनं तथा ।
तीव्रसङ्क्लेशविगमात् सदा निःश्रेयसावहः ॥२८२॥

bhedo'pi cāsya vijñeyo na bhūyo bhavanaṁ tathā |
tīvrasaṅkleśavigamāt sadā niḥśreyasāvaḥ ||282||

This untying of knot is to be understood as something that will make it impossible for the concerned soul to undergo rebirth as it did earlier (i.e. rebirth of a reprehensible type); again, this untying is ever conducive to supreme welfare (i.e. to *mokṣa*) on account of an elimination of the terrible afflictions (of the form of the worst defects of character).

जात्यन्धस्य यथा पुंसश्चक्षुर्लाभे शुभोदये ।
सद्दर्शनं तथैवास्य ग्रन्थिभेदेऽपरे जगुः ॥२८३॥

jātyandhasya yathā puṁsaś cakṣurlābhe śubhodaye |
saddarśanaṁ tathaivāsya granthibhede'pare jaguḥ ||283||

Just as a man born blind begins to see things as they are after he has gained eyesight through good luck, one begins to view things as they are after one has untied one's 'knot'——this is how the matter has been put by certain other people.

अनेन भवनैर्गुण्यं सम्यग्वीक्ष्य महाशयः ।
तथाभव्यत्वयोगेन विचित्रं चिन्तयत्यसौ ॥२८४॥

anena bhavanairguṇyaṁ samyag vīkṣya mahāśayaḥ |
tathābhavyatvayogena vicitraṁ cintayaty asau ||284||

With the help of it (i.e. of the right view of things) this high-minded man properly assesses the worthless character of the worldly existence;

therefore, on account of his typical way of traversing the path of *mokṣa* he reflects in various ways (and as follows).

" मोहान्धकारगहने संसारे दुःखिता बत ।
सत्त्वाः परिभ्रमन्त्युच्चैः सत्यस्मिन् धर्मतेजसि ॥२८५॥

" mohāndhakāragahane saṁsāre duḥkhitā bata /
sattvāḥ paribhramanty uccaiḥ saty asmin dharmatejasi //285//

"Beings suffering from pain are undergoing cycles after cycles of worldly existence rendered formidable by the deep darkness of delusion, and this at a time when this all-powerfull light of religion is there to be availed of.

अहमेतानतः कृच्छ्राद् यथायोगं कथञ्चन ।
अनेनोत्तारयामीति वरबोधिसमन्वितः ॥२८६॥"

aham etān ataḥ kṛcchrād yathāyogaṁ kathañcana /
anenottārayāmīti varabodhisamanvitaḥ //286// "

With the suitable help of this (lamp of religion) I, who am in possession of right understanding, will somehow take these people out of these difficult conditions in which they are finding themselves."

(7) The Three Types of Bhinnagranthis:

करुणादिगुणोपेतः परार्थव्यसनी सदा ।
तथैव चेष्टते धीमान् वर्धमानमहोदयः ॥२८७॥

karuṇādiguṇopetaḥ parārthavyasanī sadā /
tathaiva ceṣṭate dhīmān vardhamānamahodayaḥ //287//

And this intelligent man who is possessed of the noble traits of character like compassion etc., who is fond of doing good to others, whose spiritual qualifications are ever increasing always acts accordingly (i.e. as befits his spiritual qualifications).

तत्तत्कल्याणयोगेन कुर्वन् सत्त्वार्थमेव सः ।
तीर्थकृत्त्वमवाप्नोति परं सत्त्वार्थसाधनम् ॥२८८॥

tattatkalyāṇayogena kurvan sattvārtham eva saḥ /
tīrthakṛttvam avāpnoti paraṁ sattvārthasādhanam //288//

Thus doing good to others by bestowing various benefits on them this man eventually acquires the status of a *Tīrthaṅkara*, a status which is the supreme means of doing good to others.

चिन्तयत्येवमेवैतत् स्वजनादिगतं तु यः ।
तथानुष्ठानतः सोऽपि धीमान् गणधरो भवेत् ॥२८९॥

cintayaty evam evaitat svajanādigataṁ tu yaḥ /
tathānuṣṭhānataḥ so'pi dhīmān gaṇadharo bhavet //289//

In case such an intelligent man undertakes the very same sort of reflection (as was detailed above) in relation (not to the mankind at large but) to his own relatives etc. and then acts accordingly he too (eventually) acquires the status of a *Gaṇadhara*.

Note: A *Gaṇadhara* is one of the chief disciples of a *Tīrthaṅkara*.

संविग्नो भवनिर्वेदादात्मनिःसरणं तु यः ।
आत्मार्थसंप्रवृत्तोऽसौ सदा स्यान्मुण्डकेवली ॥२९०॥

saṁvigno bhavanirvedād ātmaniḥsaraṇaṁ tu yaḥ /
ātmārthasaṁpravṛtto'sau sadā syān muṇḍakevalī //290//

In case having developed disgust for the worldly existence and faith in the path of religiosity one thinks exclusively of one's own release from the worldly existence one will (eventually) become a *Muṇḍakevalin* (lit. a shaven-headed omniscient) who acts just for one's own sake.

Note: Since it is a traditional Jaina notion that a man becomes omniscient just on the eve of attaining *mokṣa* and that it is possible for a man to attain omniscience (and hence *mokṣa*) without bothering his head for the sake of others, a man who is omniscient and yet cares little for anyone but himself is a distinct possibility in the eyes of a Jaina. It is such a man who is traditionally called a *Muṇḍakevalin*.

(8) Inherent Nature Responsible for the Mutual Differences among the Spiritual Aspirants:

तथाभव्यत्वतश्चित्रनिमित्तोपनिपाततः ।
एवं चिन्तादिसिद्धिश्च सन्न्यायागमसंगता ॥२९१॥

tathābhavyatvataś citranimittopanipātataḥ /
evaṁ cintādisiddhiś ca sannyāyāgamasaṅgatā //291//

The occurrence of reflection etc. of the sort just described is due to the concerned man's typical capacity for attaining *mokṣa*—a capacity characterized by the availability of the necessary accessary factors of various kinds—and the phenomenon stands supported by sound logic as well as the scriptural texts.

एवं कालादिभेदेन बीजसिद्ध्यादिसंस्थितिः ।
सामग्र्यपेक्षया[1] न्यायादन्यथा नोपपद्यते ॥२९२॥

evaṁ kālādibhedena bījasiddhyādisaṁsthitiḥ /
sāmagryapekṣayā nyāyād anyathā nopapadyate //292//

Thus it is logical to hold that the realization of different auspicious mental states (earlier spoken of) takes place at different time etc.

1. A reads सामग्र्यापेक्षया

depending on the available causal aggregate; otherwise, the phenomenon remains unaccounted for.

तत्तत्स्वभावता चित्रा तदन्यापेक्षणी तथा ।
सर्वाभ्युपगमव्याप्ता न्यायश्चात्र निदर्शितः ॥२९३॥

tattatsvabhāvatā citrā tadanyāpekṣaṇī tathā /
sarvābhyupagamavyāptā nyāyaś cātra nidarśitaḥ //293//

The difference in nature of the different members of a causal aggregate and the mutual dependence of these different members are to be posited in each and every case (of causation); the logic lying behind this proposition we have already laid bare.

(9) The View Attributing the Above Difference to a Proper Type of Ethico-Religious Performance:

अधिमुक्त्याशयस्थैर्यविशेषवदिहापरैः ।
इष्यते सदनुष्ठानं हेतुरत्रैव वस्तुनि ॥२९४॥

adhimuktyāśayasthairyaviśeṣavad ihāparaiḥ /
iṣyate sad anuṣṭhānaṁ hetur atraiva vastuni //294//

Others have maintained that the cause of the phenomenon in question (i.e. of one acquiring the status of a *Tīrthaṅkara, Gaṇadhara* or *Muṇḍakevalin*) is the ethico-religious performance of a pure type on the part of one whose mind—full of faith—has developed firmness in this or that manner.

(10) The View Attributing the Difference in Question to Divine Favour or to Prakṛtic Transformation:

(10.i) Introduction :

विशेषं चास्य मन्यन्ते ईश्वरानुग्रहादिति ।
प्रधानपरिणामात् तु तथाऽन्ये तत्त्ववादिनः ॥२९५॥

viśeṣaṁ cāsya manyante īśvarānugrahād iti /
pradhānapariṇāmāt tu tathā'nye tattvavādinaḥ //295//

This difference (in the manner of developing firmness) is attributed by certain experts to the favour shown by God and by certain others to the transformation undergone by *prakṛti*.

तत्तत्स्वभावतां मुक्त्वा नोभयत्राप्यदो भवेत् ।
एवं च कृत्वा ह्यत्रापि हन्तैषैव निबन्धनम् ॥२९६॥

tattatsvabhāvatāṁ muktvā nobhayatrāpy ado bhavet /
evaṁ ca kṛtvā hy atrāpi hantaiṣaiva nibandhanam //296//

But neither of these two (i. e. neither God's favour nor prakṛti's transformation) is possible unless the soul concerned has got a typical nature of its own; and if that be so the ultimate determining cause of the phenomenon in question (i.e. of one acquiring the status of a *Tīrthaṅkara*, *Gaṇadhara* or *Muṇḍakevalin*) turns out to be this nature itself and nothing else.

आर्थ्यं व्यापारमाश्रित्य न च दोषोऽपि विद्यते ।
अत्र माध्यस्थ्यमालम्ब्य यदि सम्यग्निरूप्यते ॥२९७॥

ārthyaṁ vyāpāram āśritya na ca doṣo'pi vidyate /
atra mādhyasthyam ālambya yadi samyag nirūpyate //297//

Or we may say that even these doctrines (i.e. the doctrine of God and the doctrine of *prakṛti*) suffer from no defect so far as their ultimate import is concerned; this will occur to us if the matter is given consideration properly and with an attitude of impartiality.

गुणप्रकर्षरूपो यत् सर्वैर्वन्द्यस्तथेष्यते ।
देवतातिशयः कश्चित् स्तवादेः फलदस्तथा ॥२९८॥

guṇaprakarṣarūpo yat sarvair vandyas tatheṣyate /
devatātiśayaḥ kaścit stavādeḥ phaladastathā //298//

Certainly, all (experts on *Yoga*) posit some supreme deity or other who is possessed of the most sublime spiritual merits, is worthy of veneration, and is the bestower of rewards on those who honour him with things like chants of praise.

Note: The commentator adds that the rewards in question are the result of the devotee's own act (of worship) but that they are attributed to the deity inasmuch as the deity here happens to be the object of devotion. The clarification certainly needed for a Jaina—who considers a man himself to be solely responsible for his good or bad fate.

भवंश्चाप्यात्मनो यस्मादन्यतश्चित्रशक्तिकात् ।
कर्माद्यभिधानादेर्नान्यथाऽतिप्रसङ्गतः ॥२९९॥

bhavaṁś cāpy ātmano yasmād anyataś citraśaktikāt /
karmādyabhidhānāder nānyathātiprasaṅgataḥ //299//

Similarly even when a novelty is generated in a soul on account of the presence there of an extraneous factor possessed of a variegated capacity and called *karma* etc. that too does not happen otherwise (i.e. without an appropriate inherent capacity in the soul)—this has to be granted in order to avoid undesirable contingencies.

(10-ii) *Kālātīta on the Problem :*

माध्यस्थ्यमवलम्ब्यैवमैदंपर्यव्यपेक्षया ।
तत्त्वं निरूपणीयं स्यात् कालातीतोऽप्यदोऽब्रवीत् ॥३००॥

mādhyasthyaṁ avalambyaivam aidaṁparyavyapekṣayā /
tattvaṁ nirūpaṇīyaṁ syāt kālātīto'py ado'bravīt //300//

Thus the whole question has to be pondered over with an attitude of impartiality and with the essential import of the phenomena concerned kept in mind. Kālātīta too has said :

" अन्येषामप्ययं मार्गो मुक्ताविद्यादिवादिनाम् ।
अभिधानादिभेदेन तत्त्वनीत्या व्यवस्थितः ॥३०१॥

" *anyeṣām apy ayaṁ mārgo muktāvidyādivādinām /*
abhidhānādibhedena tattvanītyā vyavasthitaḥ //301//

"Essentially speaking, this very course of action (i.e. the same course as prescribed by our school)—only different as to the mode of expression etc.—has been advocated also by others who uphold the doctrine of a liberate soul (rather an ever-liberated soul), nescince and the like.

मुक्तो बुद्धोऽर्हन् वाऽपि यदैश्वर्येण समन्वितः ।
तदीश्वरः स एव स्यात् संज्ञाभेदोऽत्र केवलम् ॥३०२॥

mukto buddho'rhan vā'pi yad aiśvaryeṇa samanvitaḥ /
tadīśvaraḥ sa eva syāt saṁjñābhedo'tra kevalam //302//

Since the being (posited by others and) called *Mukta, Buddha* or *Arhan*, too, is conceived as possessed of supreme capacities he is the same as God (posited by us); the difference here is just that of terminology.

Note: The commentator says that *Mukta* is the name current among the *Paramabrahmavādins*, *Buddha* that among the Buddhists, *Arhan* that among the Jainas.

अनादिशुद्ध इत्यादिर्यश्च भेदोऽस्य कल्प्यते ।
तत्तत्तन्त्रानुसारेण मन्ये सोऽपि निरर्थकः ॥३०३॥

anādiśuddha ityādir yaś ca bhedo'sya kalpyate /
tattattantrānusāreṇa manye so'pi nirarthakaḥ //303//

And the divergence of views among the various school of thought on such question as to whether or not the Supreme Soul is pure (i.e. liberated) from a beginningless time is, to my mind, meaningless.

विशेषस्यापरिज्ञानाद् युक्तीनां जातिवादतः ।
प्रायो विरोधतश्चैव फलाभेदाच्च भावतः ॥३०४॥
viśeṣasyāparijñānād yuktīnāṁ jātivādataḥ /
prāyo virodhataś caiva phalābhedāc ca bhāvataḥ //304//

This divergence of opinion is meaningless because the details of the nature of the Supreme Soul are not open to our comprehension, because the arguments offered in this connection are usually fallacious and mutually contradictory, because the aim sought to be achieved is essentially the same in the case of each disputant.

अविद्या-क्लेश-कर्मादि यतश्च भवकारणम् ।
ततः प्रधानमेवैतत् संज्ञाभेदमुपागतम् ॥३०५॥
avidyā-kleśa-karmādi yataś ca bhavakāraṇam /
tataḥ pradhānam evaitat saṁjñābhedam upāgatam //305//

Since *avidyā, kleśa, karma,* etc. are conceived (by different schools) as the cause of worldly existence they are the same thing as *pradhāna*—i.e. *prakṛti*—(posited by us) and their difference from the latter is a difference of but name.

Note: The commentator assigns the word *avidyā* to the Vedāntins, the word *kleśa* to the Sāṅkhyas, the word *karma* to the Jainas. But since *pradhāna* (*prakṛti*) too is a Sāṅkhya word it would perhaps be better if the word *kleśa* is assigned to some other school.

अस्यापि योऽपरो भेदश्चित्रोपाधिस्तथा तथा ।
गीयतेऽतीतहेतुभ्यो धीमतां सोऽप्यपार्थकः ॥३०६॥
asyāpi yo'paro bhedaś citropādhis tathā tathā /
gīyate'tītahetubhyo dhīmatāṁ so'py apārthakaḥ //306//

And when diverse (i.e. mutually divergent) secondary features are attributed to it (i.e. to what is the basic cause of worldly existence) the venture seems pointless to the wise ones—for reasons stated just above (in the verse 304).

ततोऽस्थानप्रयासोऽयं यत् तद्भेदनिरूपणम् ।
सामान्यमनुमानस्य यतश्च विषयो मतः ॥३०७॥ "
tato'sthānaprayāso'yaṁ yat tadbhedanirūpaṇam /
sāmānyam anumānasya yataś ca viṣayo mataḥ //307// "

Hence the zeal (exhibited by the rival disputants) to work out the details of its nature (i.e of the nature of the supreme soul or of what is the basic cause of worldly existence) is misplaced; this zeal is misplaced also because it is the general features (and not the details of such a feature) that are the subject-matter of inferential cognition."

(10-iii) Endorsement-cum-Criticism of Kālātīta :

साधु चैतद् यतो नीत्या शास्त्रमत्र प्रवर्तकम् ।
तथाभिधानभेदात् तु भेदः कुचितिकाग्रहः ॥३०८॥

sādhu caitad yato nītyā śāstram atra pravartakam /
tathābhidhānabhedāt tu bhedaḥ kucitikāgrahaḥ //308//

All this is well said, for in these matters the scriptures alone are a proper guide to action (inasmuch as they enable us to fathom the real import of the theses upheld by different schools); and in this connection to treat as real differences what are but verbal ones amounts to partisan wrangling.

विपश्चितां न युक्तोऽयमैदंपर्यप्रिया हि ते ।
यथोक्तास्तत्पुनश्चारु हन्तात्रापि निरूप्यताम् ॥३०९॥

vipaścitāṁ na yukto'yam aidaṁparyapriyā hi te /
yathoktās tat punaś cāru hantātrāpi nirūpyatām //309//

To indulge in partisan wrangling is not proper on the part of wise men, for, as has been explained earlier, they attach value only to the ultimate import (of the apparently divergent theses); but then let us try to examine closely the statement of Kālātīta himself.

उभयोः परिणामित्वं तथाभ्युपगमाद् ध्रुवम् ।
अनुग्रहात् प्रवृत्तेश्च तथाद्धाभेदतः स्थितम् ॥३१०॥

ubhayoḥ pariṇāmitvaṁ tathābhyupagamād dhruvam /
anugrahāt pravṛtteś ca tathāddhābhedataḥ sthitam //310//

On his (i.e. Kālātīta's) own admission both (i.e. God as well as *prakṛti*—and not *prakṛti* alone) definitely prove to be entities that undergo a change, for one (i.e. God) is said to grant favour and the other (i.e. *prakṛti*) to undertake operations depending on the difference of time.

सर्वेषां तत्स्वभावत्वात् तदेतदुपपद्यते ।
नान्यथाऽतिप्रसङ्गेन सूक्ष्मबुद्ध्या निरूप्यताम् ॥३११॥

sarveṣāṁ tatsvabhāvatvād tad etad upapadyate /
nānyathātiprasaṅgena sūkṣmabuddhyā nirūpyatām //311//

All this makes sense only in case the entities in question (i.e. God and *prakṛti*—as also the individual souls) are each possessed of an appropriate nature, for otherwise there arise undesirable contingencies—this aspect of the problem should be thought out attentively.

आत्मनां तत्स्वभावत्वे प्रधानस्यापि संस्थिते
ईश्वरस्यापि सन्न्यायाद् विशेषोऽधिकृते भवेत् ॥३१२॥

ātmanāṁ tatsvabhāvatve pradhānasyāpi saṁsthite /
īśvarasyāpi sannyāyād viśeṣo'dhikṛte bhavet //312//

When it is granted that the various (individual) souls have got a definite nature of theirs and so also have the *prakṛti* as well as God (got a definite nature of theirs) it becomes logically comprehensible how certain souls behave in the way described earlier (i.e. become a *Tīrthaṅkara*, *Gaṇadhara* or *Muṇḍakevalin*).

सांसिद्धिकं च सर्वेषामेतदाहुर्मनीषिणः ।
अन्ये नियतभावत्वादन्यथा न्यायवादिनः ॥३१३॥

sāṁsiddhikaṁ ca sarveṣām etad āhur manīṣiṇaḥ /
anye niyatabhāvatvād anyathā nyāyavādinaḥ //313//

The thoughtful persons have maintained that all this behaviour (on the part of God, *prakṛti* and the individual souls) is due to the respective natures of the entities concerned; but certain other authorities taking their stand on logic, have maintained that the behaviour in question takes place otherwise, meaning thereby that it takes place because it is so destined.

सांसिद्धिकमदोऽप्येवमन्यथा नोपपद्यते ।
योगिनो वा विजानन्ति किमस्थानग्रहणेन नः ॥३१४॥

sāṁsiddhikam ado'py evam anyathā nopapadyate /
yogino vā vijānanti kim asthānagrahaṇena naḥ //314//

However, even a pre-destined--but appropriate--behaviour on the part of an entity seems improbable otherwise (i.e. unless this entity is possessed of an appropriate nature); or let us concede that a real enlightenment as to this matter is available to the yogins alone and that it is improper for the ordinary people like ourselves to be unduly dogmatic on the question.

अस्थानं रूपमन्धस्य यथा सन्निश्चयं प्रति ।
तथैवातीन्द्रियं वस्तु छद्मस्थस्यापि तत्त्वतः ॥३१५॥

asthānaṁ rūpam andhasya yathā sanniścayaṁ prati /
tathaivātīndriyaṁ vastu chadmasthasyāpi tattvataḥ //315//

Really speaking, just as it is beyond the capacity of a blind man to make correct judgment in respect of colour, so also is it beyond the capacity of an ordinary man to make correct judgment in respect of a supra-sensuous phenomenon.

हस्तस्पर्शसमं शास्त्रं तत एव कथञ्चन ।
अत्र तन्निश्चयोऽपि स्यात् तथाचन्द्रोपरागवत् ॥३१६॥

hastasparśasamaṁ śāstraṁ tata eva kathañcana /
atra tanniścayo'pi syāt tathācandroparāgavat //316//

The scripture is like the touch of hand (with the help of which a blind man forms some idea about things of the world), and it is with its help that an ordinary man somehow ascertains the nature of supra-sensuous phenomena; e. g. this is how he comes to know about a lunar eclipse of this or that extent.

ग्रहं सर्वत्र संत्यज्य तद्गम्भीरेण चेतसा ।
शास्त्रगर्भः समालोच्यो ग्राह्यश्चेष्टार्थसङ्गतः ॥३१७॥

grahaṁ sarvatra saṁtyajya tadgambhīreṇa cetasā /
śāstragarbhaḥ samālocyo grāhyaś ceṣṭārthasaṅgataḥ //317//

Hence giving up all partisanship one should seriously apply one's mind to a consideration of the import of scriptures and should accept what appears to make sense.

(11) The Problem of Fate versus Perseverance:

दैवं पुरुषकारश्च तुल्यावेतदपि स्फुटम् ।
एवं व्यवस्थिते तत्त्वे युज्यते न्यायतः परम् ॥३१८॥

daivaṁ puruṣakāraś ca tulyāv etad api sphuṭam /
evaṁ vyavasthite tattve yujyate nyāyataḥ param //318//

That fate and perseverance possess equal efficacy, this too looks obviously tenable only in case the things are recognized as possessing the essential nature we have attributed to them.

दैवं नामेह तत्त्वेन कर्मैव हि शुभाशुभम् ।
तथा पुरुषकारश्च स्वव्यापारो हि सिद्धिदः ॥३१९॥

daivaṁ nāmeha tattvena karmaiva hi śubhāśubham /
tathā puruśakāraś ca svavyāpāro hi siddhidaḥ //319//

Fate in fact consists of our own good and evil (past) deeds preserved in the form of *karma*; similarly, perseverance is our own (present) activity leading to a successful completion of the task at hand.

स्वरूपं निश्चयेनैतदनयोस्तत्त्ववेदिनः ।
ब्रुवते व्यवहारेण चित्रमन्योन्यसंश्रयम् ॥३२०॥

svarūpaṁ niścayenaitad anayos tattvavedinaḥ /
bruvate vyavahāreṇa citram anyonyasaṁśrayam //320//

From the definititve standpoint the above is how fate and perseverance have been described by those who are conversant with the nature of things; from the practical standpoint, however, the two have been said to depend on one another and (hence) to colour the nature of one another.

न भवस्थस्य यत् कर्म विना व्यापारसंभवः ।
न च व्यापारशून्यस्य फलं स्यात् कर्मणोऽपि हि ।।३२१।।
na bhavasthasya yat karma vinā vyāpārasaṁbhavaḥ /
na ca vyāpāraśūnyasya phalaṁ yat karmaṇo'pi hi //321//

For the man suffering from worldly existence cannot undertake an operation unless some accumulated *karma* is there at his disposal, nor can an accumulated *karma* of his yield fruit unless he undertakes some operation.

व्यापारमात्रात् फलदं निष्फलं महतोऽपि च ।
अतो यत् कर्म तद् दैवं चित्रं ज्ञेयं हिताहितम् ।।३२२।।
vyāpāramātrāt phaladaṁ niṣphalaṁ mahato'pi ca /
ato yat karma tad daivaṁ citraṁ jñeyaṁ hitāhitam //322//

Sometimes a man is rewarded with success on undertaking but a slight operation while at other times he remains unsuccessful even after undertaking an immense operation; from this we are to conclude that one's fate is but one's multifarious stock of good and evil karmas (accumulated as a result of past good and evil deeds).

एवं पुरुषकारस्तु व्यापारबहुलस्तथा ।
फलहेतुर्नियोगेन ज्ञेयो जन्मान्तरेऽपि हि ।।३२३।।
evaṁ puruṣakāras tu vyāpārabahulas tathā /
phalahetur niyogena jñeyo janmāntare'pi hi //323//

Similarly, perseverance is characterized by a preponderance of operation (over *karma*) and it definitely goes to produce fruit even in a future birth (—this in case the fruits due to it are not all forthcoming in the present birth).

अन्योन्यसंश्रयावेवं द्वावप्येतौ विचक्षणैः ।
उक्तावन्यैस्तु कर्मैव केवलं कालभेदतः ।।३२४।।
anyonyasaṁśrayāv evaṁ dvāv apy etau vicakṣaṇaiḥ /
uktāv anyais tu karmaiva kevalaṁ kālabhedataḥ //324//

The wise men have thus posited both fate and perseverance as dependent on each orther; but certain other people maintain that *karma* (i.e. fate) alone, depending on the difference of time, is competent (to yield fruit).

दैवमात्मकृतं विद्यात् कर्म यत् पौर्वदेहिकम् ।
स्मृतः पुरुषकारस्तु क्रियते यदिहापरम् ॥३२५॥

daivam ātmakṛtaṁ vidyāt karma yat paurvadehikam /
smṛtaḥ puruśakāras tu kriyate yad ihāparam //325//

Really speaking, one's fate represents the act one has oneself performed in an earlier birth while one's perseverance represents the additional act one performs in the present birth.

नेदमात्मक्रियाभावे यतः स्वफलसाधकम् ।
अतः पूर्वोक्तमेवेह लक्षणं तात्त्विकं तयोः ॥३२६॥

nedam ātmakriyābhāve yataḥ svaphalasādhakam /
ataḥ pūrvoktam eveha lakṣaṇaṁ tāttvikaṁ tayoḥ //326//

And since a *karma* (i.e. an act performed in an earlier birth and then preserved) cannot yield fruit in the absence of a present operation on the part of the man concerned the real definition of fate and perseverance ought to be what was laid down by us earlier (according to which definition fate and perseverance are different from—even if dependent on—one another).

दैवं पुरुषकारेण दुर्बलं ह्युपहन्यते ।
दैवेन चैषोऽपीत्येतन्नान्यथा चोपपद्यते ॥३२७॥

daivaṁ puruṣakāreṇa durbalaṁ hy upahanyate /
daivena caiṣo'pīty etan nānyathā copapadyate //327//

Fate, when weak, is annihilated (i.e. rendered inefficacious) by perseverance while perseverance, when weak, is annihilated (i.e. rendered inefficacious) by fate; this mutual annihilation is impossible otherwise (i.e. in case the parties to combat are not unequal in strength).

कर्मणा कर्ममात्रस्य नोपघातादि तत्त्वतः ।
स्वव्यापारगतत्वे तु तस्यैतदपि युज्यते ॥३२८॥

karmaṇā karmamātrasya nopaghātādi tattvataḥ /
svavyāpāragatatve tu tasyaitad api yujyate //328//

The mutual annihilation etc. (i.e. the mutual annihilation and mutual buttressing) cannot really take place between a *karma* taken by itself (i.e. taken independently of a present operation) and another *karma* taken similarly; but they can understandably take place between the karmas conceived as associated with a present operation on the part of the soul concerned.

उभयोस्तत्स्वभावत्वे तत्तत्कालाद्यपेक्षया ।
बाध्यबाधकभावः स्यात् सम्यग्न्यायाविरोधतः ॥३२९॥

ubhayos tatsvabhāvatve tattatkālādyapekṣayā /
bādhyabādhakabhāvaḥ syāt samyag nyāyāvirodhataḥ //329//

If it be a part of the respective natures of fate and perseverance that they can possibly annihilate one another, then to say that one of them annihilates the other depending on particular time etc. does not at all go against the canons of sound logic.

तथा च तत्स्वभावत्वनियमात् कर्तृ-कर्मणोः ।
फलभावोऽन्यथा तु स्यान्न काङ्कटुपाकवत् ॥३३०॥

tathā ca tatsvabhāvatvaniyamāt kartṛ-karmaṇoḥ /
phalabhāvo'nyathā tu syān na kāṅkaṭupākavat //330//

As a matter of fact, an operation (e. g. annihilation) is successfully brought about only because of it being a part of the respective nature of the concerned agent and the concerned object that they will successfully bring about this operation; when that is not the case the operation is not brought about successfully, e. g. the petrified grain is incapable of being boiled (in spite of the best exertions of the cook).

कर्मानियतभावं तु यत् स्याच्चित्रं फलं प्रति ।
तद् बाध्यमत्र दार्वादिप्रतिमायोग्यतासमम् ॥३३१॥

karmāniyatabhāvaṁ tu yat syāc citraṁ phalaṁ prati /
tad bādhyam atra dārvādipratimāyogyatāsamam //331//

That type of *karma* regarding which it is not necessary that it must bring about a particular one from among its many possible results is treated as liable to annihilation (by perseverance); in this respect *karma* (to be annihilated by perseverance) is comparable to the capacity of a wooden piece etc. to turn into a statue (a capacity which is annihitated when the statue is actually cut out).

नियमात् प्रतिमा नात्र न चातोऽयोग्यतैव हि ।
तल्लक्षणनियोगेन प्रतिमेवास्य बाधकः ॥३३२॥

niyamāt pratimā nātra na cāto'yogyataiva hi /
tallakṣaṇaniyogena pratimevāsya bādhakaḥ //332//

A wooden piece does not necessarily turn into a statue and yet we cannot say that it is incapable of turning into statue, for to say that will mean going against the current definition of 'incapacity'; and perseverance annihilates *karma* just as the statue annihilates the wooden piece's capacity to turn into a statue.

दार्वादेः प्रतिमाक्षेपे तद्भावः सर्वतो ध्रुवः ।
योग्यस्यायोग्यता वेति[1] न चैषा लोकसिद्धितः ॥३३३॥

dārvādeḥ pratimākṣepe tadbhāvaḥ sarvato dhruvaḥ /
yogyasyāyogyatā veti na caiṣā lokasiddhitaḥ //333//

If a wooden piece capable of turning into a statue must necessarily turn into statue there should always be a statue wherever there is a wooden piece; alternatively, we would be compelled to declare that the wooden piece allegedly capab'e of turning into a statue (since it is not always and everywhere turning into a statue) is incapab'e of turning into a statue, but that is not the popular usage (for a wooden piece not actually turning into a statue is not called a wooden piece incapable of turning into a statue).

कर्मणोऽप्येतदाक्षेपे दानादौ भावभेदतः ।
फलभेदः कथं नु स्यात् तथा शास्त्रादिसङ्गतः ॥३३४॥

karmaṇo'py etad ākṣepe dānādau bhāvabhedataḥ /
phalabhedaḥ kathaṁ nu syāt tathā śāstrādisaṅgataḥ //334//

Similarly, if *karma* must necessarily bring about perseverance (which means perseverance of one definite type) why is it that charity etc. yield different results to the agent corresponding to his different accompanying mental attitudes?; that there is such a difference in results corresponding to the difference in the accompanying mental attitudes is the verdict of the scriptural texts etc.

शुभात् ततस्त्वसौ भावो हन्तायं तत्स्वभावभाक् ।
एवं किमत्र सिद्धं स्यात् तत एवास्त्वतो ह्यदः ॥३३५॥

śubhāt tatas tv asau bhāvo hantāyaṁ tatsvabhāvabhāk /
evaṁ kim atra siddhaṁ syāt tata evāstv ato hy adaḥ //335//

Now it is an auspicious past *karma* that produces (at the time of charity etc.) an auspicious mental attitude, while it is the difference obtaining between such accompanying mental attitudes that is responsible for the same act yield different results to different agents. It might be asked as to what we are driving at ; our reply is that we have thus been able to establish that a *karma* causes a mental attitude and a mental attitude causes *karma* (and since developing a mental attitude is a case of perseverance it means that *karma* and perseverance are mutually dependent—which is our original thesis,

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1. Both A and B read चेति

तत्त्वं पुनर्द्वयस्यापि तत्स्वभावत्वसंस्थितौ ।
भवत्येवमिदं न्यायात् तत्प्राधान्याद्यपेक्षया ॥३३६॥

tattvaṁ punar dvayasyāpi tatsvabhāvatvasaṁsthitau /
bhavaty evam idaṁ nyāyāt tatprādhānyādyapekṣayā //336//

That *karma* and perseverance can annihilate one another only in case such an annihilation be a part of their respective natures is just logical; as for who annihilates whom, our position is that whichever of these two is acting as the chief factor annihilates the other which must be acting as the subordinate factor.

एवं च चरमावर्ते परमार्थेन बाध्यते ।
दैवं पुरुषकारेण प्रायशो व्यत्ययोऽन्यदा ॥३३७॥

evaṁ ca caramāvarte paramārthena bādhyate /
daivaṁ puruṣakāreṇa prāyaśo vyatyayo'nyadā //337//

Thus in the last *pudgalāvarta* it is usual for perseverance to really annihilate fate, while in the earlier *pudgalāvartas* the oppsite is the case.

तुल्यत्वमेवमनयोर्व्यवहाराद्यपेक्षया ।
सूक्ष्मबुद्ध्याऽवगन्तव्यं न्यायशास्त्राविरोधतः ॥३३८॥

tulyatvam evam anayor vyavahārādyapekṣayā /
sūkṣmabuddhyā'vagantavyam nyāyaśāstrāvirodhataḥ //338//

Thus without violating the canons of logic or the teaching of the scriptural texts should one pay close attention to the fact that fate and perseverance possess eqnal efficacy—this as viewed from the standpoint like practical etc. (i. e. from the practical standpoint as also from the definitive).

एवं पुरुषकारेण ग्रन्थिभेदोऽपि संगतः ।
तदूर्ध्वं बाध्यते दैवं प्रायोऽयं तु विजृम्भते ॥३३९॥

evam puruṣakāreṇa granthibhedo'pi saṅgataḥ /
tadūrdhvam bādhyate daivam prāyo'yam tu vijṛmbhate //339//

Thus it is understandable how (in the last *pudgalāvarta*) even the untying of knot is brought about through perseverance; and after this untying has taken place it is usual for fate to be annihilated and for perseverance to find full vent.

(12) The Parting Praise of a Samyagdṛṣṭi:

अस्यौचित्यानुसारित्वात् प्रवृत्तिर्नासती भवेत् ।
सत्प्रवृत्तिश्च नियमाद् ध्रुवः कर्मक्षयो यतः ॥३४०॥

asyaucityānusāritvāt pravṛttir nāsatī bhavet /
satpravṛttiś ca niyamād dhruvaḥ karmakṣayo yataḥ //340//

Since this man follows proprieties he does not indulge in ignoble acts; and he invariably undertakes noble acts which, in turn, lead to the destruction of his karmas.

संसारादस्य निर्वेदस्तथोच्चैः पारमार्थिकः ।
संज्ञानचक्षुषा सम्यक् तन्नैर्गुण्योपलब्धितः ॥३४१॥

saṁsārād asya nirvedas tathoccaiḥ pāramārthikaḥ /
saṁjñānacakṣuṣā samyak tannairguṇyopalabdhitaḥ //341//

His disgust with the worldly existence absolutely genuine, for with his eyes of wisdom he has properly realized the worthless character of this worldly existence.

मुक्तौ दृढानुरागश्च तथातद्गुणसिद्धितः ।
विपर्ययमहादुःखबीजनाशाच्च[1] तत्त्वतः ॥३४२॥

muktau dṛḍhānurāgaś ca tathātadguṇasiddhitaḥ /
viparyayamahāduḥkhabījanāśāc ca tattvataḥ //342//

His attachment for *mokṣa* is firm, because he has duly assessed all the merits of *mokṣa* and because he has brought about a real destruction of the very seed of perverted understanding which is of the form of a great affliction.

एतत्त्यागाप्तिसिद्ध्यर्थमन्यथा तदभावतः ।
अस्यौचित्यानुसारित्वमलमिष्टार्थसाधनम् ॥३४३॥

etattyāgāptisiddhyartham anyathā tadabhāvataḥ /
asyaucityānusāritvam alam iṣṭārthasādhanam //343//

With a view to giving up worldly existence and attaining *mokṣa* this man follows proprieties—for one cannot give up the worldly existence and attain *mokṣa* without following proprieties; and this act of following proprieties is fully adequate to serve his (spiritual) purpose.

औचित्यं भावतो यत्र तत्रायं संप्रवर्तते ।
उपदेशं विनाऽप्युच्चैरन्तस्तेनैव चोदितः ॥३४४॥

aucityam bhāvato yatra tatrāyam sampravartate /
upadeśaṁ vinā'py uccair antas tenaiva coditaḥ //344//

He adopts only that course of action which is genuinely proper; and he does so without being instructed by others and as a result of being internally impelled by his strong sense of perseverance.

1. Both A and B read विपर्ययो महा°

अतस्तु भावो भावस्य तत्त्वतः संप्रवर्तकः ।
शिराकूपे पय इव पयोवृद्धेर्नियोगतः ॥३४५॥

atas tu bhāvo bhāvasya tattvataḥ sampravartakaḥ /
śirākūpe paya iva payovṛddher niyogataḥ //345//

Hence it is the man's one noble mental state that is really responsible for the rise of another such state, just as it is the water already existing in an underground source that is responsible for all increase of water in a well dug at the place.

निमित्तमुपदेशस्तु पवनादिसमो[1] मतः ।
अनैकान्तिकभावेन सतामत्रैव वस्तुनि ॥३४६॥

nimittam upadeśas tu pavanādisamo mataḥ /
anaikāntikabhāvena satām atraiva vastuni //346//

In this connection some instruction received from another person acts as but an extraneous cause (in the rise of a noble mental state) just as clearing etc. do (in the case of the increment of water in a well)—thus is the view of the intelligent ones; such instruction taken by itself (i.e. in the absence of an already existing noble mental state) gives rise to no noble mental state just as clearing etc. taken by themselves (i.e. in the absence of an underground source of water) cause no increment of water in a well.

प्रक्रान्ताद् यदनुष्ठानादौचित्येनोत्तरं भवेत् ।
तदाश्रित्योपदेशोऽपि ज्ञेयो विध्यादिगोचरः[2] ॥३४७॥

prakrāntād yad anuṣṭhānād aucityenottaram bhavet /
tadāśrityopadeśo'pi jñeyo vidhyādigocaraḥ //347//

When an ethico-religious performance is undertaken with a sense of propriety it becomes imperative that another such performance be undertaken subsequently; and it is in relation to this (series of ethico-religious performances sought to be initiated) that the agent concerned might possibly be instructed concerning the scriptural injunctions etc. (i.e. scriptural injunction and prohibitions).

प्रकृतेर्वाऽऽनुगुण्येन चित्रः सद्भावसाधनः ।
गम्भीरोक्त्या मितश्चैव शास्त्राध्ययनपूर्वकः ॥३४८॥

prakṛter vā''nuguṇyena citraḥ sadbhāvasādhanaḥ /
gambhīroktyā mitaś caiva śāstrādhyayanapūrvakaḥ //348//

1 A reads पचनादि° B suggests पवनादि°

2. Both A and B read विद्यादि°

Or we may grant that in the case of certain people the rise of a noble mental state is made possible by an instruction received from some other person, an instruction that is multifarious corresponding to the multifarious nature of the people instructed, is serene in tone, is brief, and preceded by a quotation from the scriptural texts.

शिरोदकसमो भाव आत्मन्येव व्यवस्थितः ।
प्रवृत्तिरस्य विज्ञेया चाभिव्यक्तिस्ततस्ततः ॥३४९॥

śirodakasamo bhāva ātmany eva vyavasthitaḥ /
pravṛttir asya vijñeyā cābhivyaktis tatas tataḥ //349//

A noble mental state is hidden in the concerned soul itself, like water in the underground source; the various extraneous factors simply go to make this state manifest and effective.

सत्क्षयोपशमात् सर्वमनुष्ठानं शुभं मतम् ।
क्षीणसंसारचक्राणां ग्रन्थिभेदादयं यतः ॥३५०॥

satkṣayopaśamāt sarvam anuṣṭhānaṁ śubhaṁ matam /
kṣīṇasaṁsāracakrāṇāṁ granthibhedād ayaṁ yataḥ //350//

Of the persons whose worldly existence is nearing an end all ethico-religious performances assume an auspicious form because of the desirable (i.e. uninterrupted) *kṣayopaśama* (of the evil karmas), and that is so because the *kṣayopaśama* in question has resulted from the untying of knot.

Note: *Kṣayopaśama* means an elementary type of reduction in the intensity of karmic fruition; the intermediate and advanced types of such reduction are called *upaśama* and *kṣaya* respectively.

भाववृद्धिरतोऽवश्यं सानुबन्धं शुभोदयम् ।
गीयतेऽन्यैरपि ह्येतत् सुवर्णघटसंनिभम् ॥३५१॥

bhāvavṛddhir ato'vaśyaṁ sānubandhaṁ śubhodayam /
gīyate'nyair api hy etat suvarṇaghaṭasannibham //351//

Such a *Kṣayopaśama* does necessarily give rise to an increment of the noble mental states, and it is the present type of ethico-religious performances—forming a continuous series and conducive to welfare—that are described by others too as comparable to a golden jar (whose value does not diminish even when it is broken into pieces).

SECTION IV

ON CĀRITRIN

(1) His Nature:

एवं तु वर्तमानोऽयं चारित्री जायते ततः।
पल्योपमपृथक्त्वेन विनिवृत्तेन कर्मणः ॥३५२॥

evaṁ tu vartamāno'yaṁ caritrī jāyate tataḥ /
palyopamapṛthaktvena vinivṛttena karmaṇaḥ //352//

Behaving in this fashion this man eventually becomes a *Cāritrin*, an event that occurs when his karmas measuring two to nine palyas have been got rid of.

Note: *Palya* (lit. water-pit) is a unit for measuring the duration of *karma*; it is much smaller than 'ocean' referred to in the verse 268. The Jaina tradition maintains that a man attains the fifth *guṇasthāna* (and thus starts the career of a *Cāritrin*) when he has got rid of his karmas measuring two to nine palyas (the word *pṛthaktva* meaning 'two to nine'). It is this traditional tenet that Haribhadra is here having in mind.

लिङ्गं मार्गानुसार्येष श्राद्धः प्रज्ञापनाप्रियः।
गुणरागी महासत्त्वः सच्छक्यारम्भसंगतः[1] ॥३५३॥

liṅgaṁ mārgānusāry eṣa śrāddhaḥ prajñāpanāpriyaḥ /
guṇarāgī mahāsattvaḥ sacchakyārambhasaṅgataḥ //353//

To follow the path of righteousness, to have faith (in religious truths), to have a liking for religious instruction, to be an admirer of spiritual merits, to be highly persevering, to initiate acts that are noble and fall within one's capacities—these are the characterizing marks of a *Cāritrin.*

असातोदयशून्योऽन्धः कान्तारपतितो यथा।
गर्तादिपरिहारेण सम्यक् तत्राभिगच्छति ॥३५४॥
तथाऽयं भवकान्तारे पापादिपरिहारतः।
श्रुतचक्षुर्विहीनोऽपि सत्सातोदयसंयुतः ॥३५५॥

asātodayaśūnyo'ndhaḥ kāntārapatito yathā /
gartādiparihāreṇa samyak tatrābhigacchati //354//
tathā'yaṁ bhavakāntāre pāpādiparihārataḥ /
śrutacakṣurvihīno'pi satsātodayasaṁyutaḥ //355//

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1 Both A and Bread सच्छक्त्या°

Just as a blind man, who finds himself in the midst of a dense forest but in whose case the karmas responsible for the experience of pain are not fructifying for the ttme being, happens to properly pursue his path avoiding ditches etc., similarly this man, who might possibly lack the scriptural guidance that acts as eyes and who finds himself in the midst of the dense forest of the form of worldly existence but in whose case the karmas responsible for the experience of plentiful pleasure are fructifying for the time being, properly pursues his path (i.e. the path of righteousness) avoiding sinful acts etc.

अनीदृशस्य तु पुनश्चारित्रं शब्दमात्रकम् ।
ईदृशस्यापि वैकल्यं विचित्रत्वेन कर्मणाम् ॥३५६॥

anīdṛśasya tu punaś cāritraṁ śabdamātrakam |
īdṛśasyāpi vaikalyaṁ vicitratvena karmaṇām ||356||

To call a man who does not satisfy the above description a man possessed of *Cāritra* (i.e. a *Cāritrin*) is to use words without a meaning, though, of course, even in the case of a man satisfying this description there migh be found deficiencies of *Cāritra* (i.e. of conduct) that arise owing to the peculiar capacity of the accumulated karmas.

देशादिभेदतश्चित्रमिदं चोक्तं महात्मभिः ।
अत्र पूर्वोदितो योगोऽध्यात्मादिः संप्रवर्तते ॥३५७॥

deśādibhedataś citram idaṁ coktaṁ mahātmabhiḥ |
atra pūrvodito yogo'dhyātmādiḥ sampravartate ||357||

This *Cāritra* has been divided by the great souls into several sub-types like *deśa* (lit. partial) etc.; and it is the people possessing *Cāritra* who practise the earlier enumerated species of *Yoga* like *adhyātam* etc.

Note: *Deśa-Cāritra* (better known as *deśa-virati*, meaning 'partial desistence (from sin)') is the name for the over-all character of the person occupying the fifth *guṇasthāna*—just as *sarva-cāritra* (better known as *sarva-virati*, meaning 'total desistence (from sin)') is the name for that of the person occupying sixth or seventh *guṇasthāna*. Then there are names for the over-all character of the persons occupying the guṇasthānas eighth etc. By *deśa* etc. Haribhadra means all these names.

(2) The Five Species of Yoga—viz. Adhyātma etc.—Described:

औचित्याद् वृत्तयुक्तस्य वचनात् तत्त्वचिन्तनम् ।
मैत्र्यादिसारमत्यन्तमध्यात्मं तद्विदो विदुः ॥३५८॥

aucityād vṛttayuktasya vacanāt tattvacintanam |
maitryādisāram atyantam adhyātmaṁ tadvido viduḥ ||358||

By *adhyātma* the experts on the matter understand the rational consideration of the essential nature of things on the part of a man who maintains propriety in his entire conduct, a consideration which is based on the scriptural authority and is marked by an overwhelming predominance of the noble sentiments like friendliness etc. (i e. friendliness, compassion, joy and apathy).

अतः पापक्षयः सत्त्वं शीलं ज्ञानं च शाश्वतम् ।
तथानुभवसंसिद्धममृतं ह्यद एव तु ॥३५९॥

ataḥ pāpakṣayaḥ sattvaṁ śīlaṁ jñānaṁ ca śāśvatam /
tathānubhavasaṁsiddham amṛtaṁ hy ada eva tu //359//

The *adhyātma* produces a destruction of the evil karmas, a high capacity to persevere, a concentration of mind, a permanent enlightenment; again, it is this that constitutes nectar open to the testimony of self-introspection.

अभ्यासोऽस्यैव विज्ञेयः प्रत्यहं वृद्धिसंगतः ।
मनःसमाधिसंयुक्तः पौनःपुन्येन भावना ॥३६०॥

abhyāso'syaiva vijñeyaḥ pratyahaṁ vṛddhisaṅgataḥ /
manaḥsamādhisaṁyuktaḥ paunaḥpunyena bhāvanā //360//

By *bhāvanā* (i.e. the second species of *Yoga* after *adhyātma*) is to be understood the daily progressing repeated observance of the *adhyātma* itself, an observance which on account of being repeated again and again has come to be accompanied by a concentration of mind.

निवृत्तिरशुभाभ्यासाच्छुभाभ्यासानुकूलता ।
तथा सुचित्तवृद्धिश्च भावनायाः फलं मतम् ॥३६१॥

nivṛttir aśubhābhyāsāc chubhābhyāsānukūlatā /
tathā sucittavṛddhiś ca bhāvanāyāḥ phalaṁ matam //361//

The *bhāvanā* produces a refrainment from inauspicious performances, an inclination in favour of the auspicious ones, and an increment in the noble mental states.

शुभैकालम्बनं चित्तं ध्यानमाहुर्मनीषिणः ।
स्थिरप्रदीपसदृशं सूक्ष्माभोगसमन्वितम् ॥३६२॥

śubhaikālambanaṁ cittaṁ dhyānam āhur manīṣiṇaḥ /
sthirapradīpasadṛśaṁ sūkṣmābhogasamanvitam //362//

By *dhyāna* (i.e. the third species of *Yoga*) the wise men understand the state of mind whose sole object are the things auspicious, which is comparable to an unwavering flame of lamp, which is accompanied by a subtle, penetrative thinking.

वशिता चैव सर्वत्र भावस्तैमित्यमेव च ।
अनुबन्धव्यवच्छेद उदर्कोऽस्येति तद्विदः ॥३६३॥

vaśitā caiva sarvatra bhāvastaimityam eva ca /
anubandhavyavaccheda udarko'syeti tadvidaḥ //363//

The *dhyāna* produces a capacity to win others, a steadiness of mind in all one's dealings, an interruption in the continuity of worldly existence—this is the view of those who know matters.

अविद्याकल्पितेषूच्चैरिष्टानिष्टेषु वस्तुषु ।
संज्ञानात् तद्व्युदासेन समता समतोच्यते ॥३६४॥

avidyākalpiteṣūccair iṣṭāniṣṭeṣu vastuṣu /
saṁjñānāt tadvyudāsena samatā samatocyate //364//

By *samatā* (i.e. the fourth species of *Yoga*) is understood the sense of equality developed as a result of avoiding—with the help of right comprehension—those things in relation to which one had come to harbour a feeling of intense like and dislike owing to the machination of nescience.

Note. The translation follows the commentator. A better one should be "......as a result of giving up—with the help of right comprehension—the intense feeling of like and dislike one had come to harbour in relation to these and those things owing to the machination of nescience."

ऋद्ध्यप्रवर्तनं चैव सूक्ष्मकर्मक्षयस्तथा ।
अपेक्षातन्तुविच्छेदः फलमस्याः प्रचक्षते ॥३६५॥

ṛddhyapravartanaṁ caiva sūkṣmakarmakṣayas tathā /
apekṣātantuvicchedaḥ phalam asyāḥ pracakṣate //365//

The *samatā* produces a non-utilization of the supra-sensuous capacities, a destruction of the subtle type of karmas, a break in the thread (i.e. thread-like series) of expectations.

अन्यसंयोगवृत्तीनां यो निरोधस्तथा तथा ।
अपुनर्भावरूपेण स तु तत्संक्षयो मतः ॥३६६॥

anyasaṁyogavṛttīnām yo nirodhas tathā tathā /
apunarbhāvarūpeṇa sa tu tatsaṁkṣayo mataḥ //366//

By *vṛttisaṁkṣaya* is meant the cessation—brought about in various ways—of the mental states which are due to (a soul's) connection with a foreign element (viz. body or *manas*) a cessation that will never be followed by a re-production of these states.

Note: Here it will also not be improper to take "foreign element" to mean *karma*. For the origin of body and *manas*—which are immediately responsible for the rise of state in a soul—is ultimately traced to the accumulation of karmas on the part of the soul concerned. That *karma* is as much physical (and hence as much foreign to soul) as body and *manas* is a Jaina tenet.

अतोऽपि केवलज्ञानं शैलेशीसंपरिग्रहः ।
मोक्षप्राप्तिरनाबाधा सदानन्दविधायिनी ॥३६७॥

ato'pi kevalajñānaṁ śaileśīsaṁparigrahaḥ /
mokṣaprāptir anābādhā sadānandavidhāyinī //367//

The *vṛttisaṁkṣaya*—and it alone—leads to (the acquisition of) omniscience, the assuming of the *śaileśī* state (i.e. the state characterized by a cessation of all mental, bodily and vocal operation), and the attainment of *mokṣa* which is free from all disturbance and is a permanent seat of bliss.

Note: It is a traditional Jaina position that on attaining the penultimate (i.e. Thirteenth) *guṇasthāna* a man becomes omniscient while on attaining the ultimate (i.e. Fourteenth) *guṇasthāna* he performs a meditative trance—of an extremely brief duration—that is characterized by a cessation of all mental, bodily and vocal operations. It is this meditative trance—a state immediately resulting in the attainment of *mokṣa*—that is called *Śaileśī*.

(3) Adhyātma etc. as Practised by the Apunarbandhaka etc. :

तात्त्विकोऽतात्त्विकश्चायमिति यच्चोदितं पुरा ।
तस्येदानीं यथायोगं योजनाऽत्राभिधीयते ॥३६८॥

tāttviko'tāttvikaś cāyam iti yac coditaṁ purā /
tasyedānīṁ yathāyogam yojanā'atrābhidhīyate //368//

Earlier we have divided *Yoga* into the types 'genuine' and 'not genuine'; now we proceed to narrate as to which class of people practise which type of *Yoga*.

अपुनर्बन्धकस्यायं व्यवहारेण तात्त्विकः ।
अध्यात्मभावनारूपो निश्चयेनोत्तरस्य तु ॥३६९॥

apunarbandhakasyāyam vyavahāreṇa tāttvikaḥ /
adhyātmabhāvanārūpo niścayenottarasya tu //369//

The species *adhyātma* and *bhāvanā* are practically genuine in the case of an *Apunarbandhaka* (and a *Samyagdṛṣṭi*) while they are really genuine in the case of a *Cāritrin*.

Note: This verse makes no mention of the *Samyagdṛṣṭi* and it is in line with the commentator's suggestion that we have bracketed him with the *Apunarbandhaka*. But as we have remarked earlier, there is also some sense in bracketing the *Samyagdṛṣṭi* with the *Cāritrin* rather than with the *Apunarbandhaka*.

सकृदावर्तनादीनामतात्त्विक उदाहृतः ।
प्रत्यपायफलप्रायस्तथावेषादिमात्रतः ॥३७०॥
sakṛd āvartanādīnām atāttvika udāhṛtaḥ /
pratyapāyaphalaprāyas tathāveṣādimātrataḥ //370//

As practised by a 'once-returner' and the like the species in question are not at all genuine, for in the case of these people they—being characterized by mere externals like (the yogin's) dress etc.—are usually conducive to unfortunate consequences.

Note: By 'once-returner' is meant the person who is experiencing the penultimate *pudgalāvarta* (i.e. the person who will have to complete the current *pudgalāvarta* before entering the last one). Similarly, 'twice-returner' (*dvirāvartana*) means the person who will have to complete the current *pudgalāvarta* and one more before entering the last one. In the same way are to be understood the phrases like 'thrice-returner' (*trirāvartana*) etc.

चारित्रिणस्तु विज्ञेयः शुद्ध्यपेक्षो यथोत्तरम् ।
ध्यानादिरूपो नियमात् तथा तात्त्विक एव तु ॥३७१॥
cāritriṇas tu vijñeyaḥ śuddhyapekṣo yathottaram /
dhyānādirūpo niyamāt tathā tāttvika eva tu //371//

In the case of a *Cāritrin* the species *dhyāna* etc. (i. e. *dhyāna*, *samatā* and *vṛttisaṁkṣaya*) are necessarily genuine, they being here dependent on an ever-increasing purity.

अस्यैव त्वनपायस्य सानुबन्धस्तथा स्मृतः ।
यथोदितक्रमेणैव सापायस्य तथाऽपरः ॥३७२॥
asyaiva tv anapāyasya sānubandhas tathā smṛtaḥ /
yathoditakrameṇaiva sāpāyasya tathā'paraḥ //372//

The practice (of the various species of *Yoga* by the various classes of people) as described above is continuous in the case of a man free from *apāya* (lit. an unfortunate circumstance) and it is not continuous in the case of one possessed of *apāya*.

अपायमाहुः कर्मैव निरपायाः पुरातनम् ।
पापाशयकरं चित्रं निरुपक्रमसंज्ञकम् ॥३७३॥

apāyam āhuḥ karmaiva nirapāyāḥ purātanam /
pāpāśayakaraṁ citraṁ nirupakramasaṁjñakam //373//

The personages free from all unhappy circumstances (i.e. the great religious preachers) understand by *apāya* just that past *karma* of various types which gives rise to ignoble mental states and is designated *nir.upakrama,* that is, incapable of being eliminated wholesale (i.e. of being eliminated without fructifying in the least).

कण्टकज्वरमोहैस्तु समो विघ्नः प्रकीर्तितः ।
मोक्षमार्गप्रवृत्तानामत एवापरैरपि ॥३७४॥

kaṇṭakajvaramohais tu samo vighnaḥ prakīrtitaḥ /
mokṣamārgapravṛttānām ata evāparair api //374//

With these very things in mind the others too have told us that persons traversing the path of *mokṣa* are likely to meet obstructions that belong to three (graduated) types, viz. those comparable to (the prick of) a thorn, those comparable to (the attack of) fever, those comparable to a loss of the sense of direction.

अस्यैव सास्रवः प्रोक्तो बहुजन्मान्तरावहः ।
पूर्वव्यावर्णितन्यायादेकजन्मा त्वनास्रवः ॥३७५॥

asyaiva sāsravaḥ prokto bahujanmāntarāvahaḥ /
pūrvavyāvarṇitanyāyād ekajanmā tv anāsravaḥ //375//

A particular species of *Yoga* practised (in the way described) by a particular class of people is called 'possessed of *āsrava* (lit. inflow)' when the Yoga-practiser concerned has yet to undergo a number of rebirths owing to the cause just mentioned (viz. the presence of irremediable karmas) and it is called 'free from *āsrava*' when the Yoga-practiser concerned has no more rebirths to undergo.

आस्रवो बन्धहेतुत्वाद् बन्ध एवेह यन्मतः ।
स सांपरायिको मुख्यस्तदेषोऽर्थोऽस्य संगतः ॥३७६॥

āsravo bandhahetutvād bandha eveha yan mataḥ /
sa sāmparāyika mukhyas tad eṣo'rtho'sya saṅgataḥ //376//

Since *āsrava* (i.e. the inflow of karmas) being the cause of karmic bondage can itself mean karmic bondage and since the real karmic bondage is that belonging to the *sāmparāyika* type (i.e. the type caused by *samparāya* or *kaṣāya-karma*) the real meaning of the word *āsrava* turns out to be the *Sāmparāyika* type of karmic bondage.

Note: As noted earlier, *mohanīyakarmas* are the most dangerous of eight types of karmas. Kaṣāyas constitute a sub-type of the *mohanīyakarmas*,

The total freedom from kaṣāyas (which, incidentally, means freedom from all *mohanīyakarmas*) is signalized by the attainment of the Twelfth *guṇasthāna*—an attainment which ensures the concerned soul's *mokṣa* in this very life.

एवं चरमदेहस्य संपरायवियोगतः ।
इत्वरास्रवभावेऽपि स तथाऽनास्रवो मतः ॥३७७॥

evaṁ caramadehasya samparāyaviyogataḥ /
itvarāsravabhāve'pi sa tathā'nāsravo mataḥ //377//

Since the man who will undergo no rebirth (i.e. who will attain *mokṣa* in this very life), is free from all *samparāya* (i.e. from all *kaṣāya karmas*) his *Yoga* is called 'free from *āsrava*' (*āsrava* having already been equated with 'the karmic bondage caused by *samparāya*') in spite of the fact that the man still experiences the temporary (i.e. non-sāmparāyika) type of *āsrava* (*āsrava* again meaning karmic bondage).

Note: A man occupying the Twelfth and Thirteenth guṇasthānas, no doubt binds karmas but they do not remain stuck to the soul as did those that had been bound in the earlier guṇasthānas when the man was under the sway of the kaṣāyas. In the Twelfth and Thirteenth guṇasthans karmic bondage takes place simply because the man continues to undertake mental, bodily and vocal operations —which is why no karmic bondage at all takes place in the Fourteenth *guṇasthāna* when the operations in question come to a dead stop.

निश्चयेनात्र शब्दार्थः सर्वत्र व्यवहारतः ।
निश्चय-व्यवहारौ च द्वावप्यभिमतार्थदौ ॥३७८॥

niścayenātra śabdārthaḥ sarvatra vyavahārataḥ /
niścaya-vyavahārau ca dvāv apy abhimatārthadau //378//

In all case like this the practical (i.e. figurative) meaning that is attributed to a word stands connected with the word's definitive (i.e. literal) meaning. [E.g. the man suffering from non-sāmparāyika *āsrava* is called 'free from all *āsrava*' because he will soon become free from all *āsrava*.] Certainly, both the practical and definitive meanings of a word manage to serve the purpose intended by verbal usage.

SECTION V

MISCELLANEOUS

(1) A Recapitulation of Adhyātma and Vṛttisaṁkṣaya Promised:

संक्षेपात् सफलो योग इति संदर्शितो ह्ययम् ।
आद्यन्तौ तु पुनः स्पष्टं ब्रूमोऽस्यैव विशेषतः ॥३७९॥

saṁkṣepāt saphalo yoga iti saṁdarśito hy ayam /
ādyantau tu punaḥ spaṣṭaṁ brūmo'syaiva viśeṣataḥ //379//

Thus we have briefly given an account of *Yoga* along with its fruit; now we take up for a clearer description its first and last species in particular.

(2) Adhyātma Variously Described:

तत्त्वचिन्तनमध्यात्ममौचित्यादियुतस्य तु ।
उक्तं विचित्रमेतच्च तथावस्थादिभेदतः ॥३८०॥

tattvacintanam adhyātmam aucityādiyutasya tu /
uktaṁ vicitram etac ca tathāvasthādibhedataḥ //380//

We have described *adhyātma* as a rational consideration of the essential nature of things on the part of a person who is possessed of the merits like a sense of propriety etc.; now this *adhyātma* is of different sorts depending on the difference of conditions etc.

(2-i) *As Japa:*

आदिकर्मकमाश्रित्य जपो ह्यध्यात्ममुच्यते ।
देवतानुग्रहाङ्गत्वादतोऽयमभिधीयते ॥३८१॥

ādikarmakam āśritya japo hy adhyātmam ucyate /
devatānugrahāṅgatvād ato'yam abhidhīyate //381//

In the case of one who is novice in the path of ethico-religious performance it is *japa* (i.e. the muttering of a benedictory chant addressed to some deity) that is called *adhyātma*, and this because a *japa* ensures the favour of the deity concerned; so we now offer an account of *japa*.

जपः सन्मन्त्रविषयः स चोक्तो देवतास्तवः ।
दृष्टः पापापहारोऽस्माद् विषापहरणं यथा ॥३८२॥

japaḥ sanmantraviṣayaḥ sa cokto devatāstavaḥ /
dṛṣṭaḥ pāpāpahāro'smād viṣāpaharaṇaṁ yathā //382//

The object of a *japa* is an auspicions incantation while this incantation is of the form of a benedictory chant addressed to some deity; and an incantation of this description draws out sins (from a man's soul) in the same fashion as it does poison (from a man's body).

देवतापुरतो वाऽपि जले वाऽकलुषात्मनि ।
विशिष्टद्रुमकुञ्जे वा कर्तव्योऽयं सतां मतः ॥३८३॥

devatāpurato vā'pi jale vā'kaluṣātmani /
viśiṣṭadrumakuñje vā kartavyo'yaṁ satāṁ mataḥ //383//

The noble ones are of the view that a *japa* ought to be performed either in front of the deity concerned, or by the side of water free from dirt, or in a well-formed grove of trees.

पर्वोपलक्षितो यद् वा पुत्रंजीवकमालया ।
नासाग्रस्थितया दृष्ट्या प्रशान्तेनान्तरात्मना ॥३८४॥

parvopalakṣito yad vā putraṁjīvakamālayā /
nāsāgrasthitayā dṛṣṭyā praśāntenāntarātmanā //384//

At the time of *japa* the thumb should move either on one's own finger-markings or on the beads of a *rudrākṣa*—rosary (this with a view to counting mutterings); again, one's eyes should then be fixed on one's nose-tip and one should be calm from within.

विधाने चेतसो वृत्तिस्तद्वर्णेषु तथेष्यते ।
अर्थे चालम्बने चैव त्यागश्चोपप्लवे सति ॥३८५॥

vidhāne cetaso vṛttis tadvarṇeṣu tatheṣyate /
arthe cālambane caiva tyāgaś copaplave sati //385//

Furthermore, one's mind should then be concentrated on the object of the *japa* (which object is of the form of an incantation addressed to some deity), on the wording of this object, on the meaning of this object, on the central subject-matter of this object; lastly, one should give up the *japa* when one finds oneself mentally disturbed.

मिथ्याचारपरित्याग आश्वासात् तत्र वर्तनम् ।
तच्छुद्धिकामता चेति त्यागोऽत्यागोऽयमीदृशः ॥३८६॥

mithyācāraparityāga āśvāsāt tatra vartanam /
tacchuddhikāmatā ceti tyāgo'tyāgo'yam īdṛśaḥ //386//

Such a giving up of the *japa* is in fact no giving up of it, for this way one is prevented from acting hypocritically, one (later on) resumes the *japa* with a sense of confidence, and one becomes desirous of ensuring the purity of the *japa* (when resumed).

यथाप्रतिज्ञमस्येह कालमानं प्रकीर्तितम् ।
अतो ह्यकरणेऽप्यत्र भाववृत्तिं विदुर्बुधाः ॥३८७॥

yathāpratijñam asyeha kālamānaṁ prakīrtitam /
ato hy akaraṇe'py atra bhāvavṛttiṁ vidur budhāḥ //387//

As for the duration of a *japa*, it is as much as is vowed by the agent concerned, and it is on account of this vow of his that a man is treated by the wise ones as concentrating his mind on the *japa* even at that time when he is not actually performing the *japa*.

मुनीन्द्रैः शस्यते तेन यत्नतोऽभिग्रहः शुभः ।
सदाऽतो भावतो धर्मः क्रियाकाले क्रियोद्भवः ॥३८८॥

munīndraiḥ śasyate tena yatnato'bhigrahaḥ śubhaḥ /
sadā'to bhāvato dharmaḥ kriyākāle kriyodbhavaḥ //388//

That is why the noble sages have lauded a noble vow diligently sought to be implemented, for a vow of this description always generates such religious merit as results from the harbouring of a noble state of mind while at the time of the actual performance (of the act concerned) it generates such religious merit as results from this performance itself.

(2-ii) As Self-Assessment:

स्वौचित्यालोचनं सम्यक् ततो धर्मप्रवर्तनम् ।
आत्मसंप्रेक्षणं चैव तदेतदपरे जगुः ॥३८९॥

svaucityālocanaṁ samyak tato dharmapravartanam /
ātmasaṁprekṣaṇaṁ caiva tad etad apare jaguḥ //389//

First to make a proper assessment of one's capacities, then to undertake a religious performance, and lastly to institute self-introspection—this (set of acts) consititutes *adhyātma* according to certain others.

योगेभ्यो जनवादाच्च लिङ्गेभ्योऽथ यथागमम् ।
स्वौचित्यालोचनं प्राहुर्योगमार्गकृतश्रमाः ॥३९०॥

yogebhyo janavādāc ca liṅgebhyo'tha yathāgamam /
svaucityālocanaṁ prāhur yogamārgakṛtaśramāḥ //390//

Those who have laboured hard in the path of *Yoga* tell us that the assessment of one's capacities might be made by one through three means, viz. the Yogas, the talks current among people, and the signs laid down in the scriptural texts.

योगाः कायादिकर्माणि जनवादस्तु तत्कथा ।
शकुनादीनि लिङ्गानि स्वौचित्यालोचनास्पदम् ॥३९१॥

yogāḥ kāyādikarmāṇi janavādas tu tatkathā /
śakunādīni liṅgāni svaucityālocanāspadam //391//

Of these means of assessing one's capacities the yogas stand for one's bodily and other (i.e. mental and vocal) operations, the talks current among people for what people say about these operations, while 'signs' stand for the auspicious omens etc.

एकान्तफलदं ज्ञेयमतो धर्मप्रवर्तनम् ।
अत्यन्तं भावसारत्वात् तत्रैवाप्रतिबन्धतः[1] ॥३९२॥

ekāntaphaladaṁ jñeyam ato dharmapravartanam /
atyantaṁ bhāvasāratvāt tatraivāpratibandhataḥ //392//

The undertaking of a religious performance after having made an assessment of one's cıpacities is necessarly fruitful, for this assessment is characterized by a thorough predominance of noble mental states and because the concerned religious performance faces no hindrance whatsoever.

तद्भङ्गादिभयोपेतस्तत्सिद्धौ चोत्सुको दृढम् ।
यो धीमानिति सन्न्यायात् स यदौचित्यमीक्षते ॥३९३॥

tadbhaṅgādibhayopetas tatsiddhau cotsuko dṛḍham /
yo dhīmān iti sannyāyāt sa yadaucityam īkṣate //393//

For it seems perfectly logical that an assessment of one's capacities is made (only) by one who is fearful of the likely interruption etc. of the religious performance (sought to be undertaken), who is extremely eager to bring this performance to a successful completion, who is intelligent.

आत्मसंप्रेक्षणं चैव ज्ञेयमारब्धकर्मणि ।
पापकर्मोदयादत्र भयं तदुपशान्तये ॥३९४॥
विस्रोतोगमने न्याय्यं भयादौ शरणादिवत् ।
गुर्वाद्याश्रयणं सम्यक् ततः स्याद् दुरितक्षयः ॥३९५॥

ātmasaṁprekṣaṇaṁ caiva jñeyam ārabdhakarmaṇi /
pāpakarmodayād atra bhayaṁ tadupaśāntaye //394//
visrotogamane nyāyyaṁ bhayādau śaraṇādivat /
gurvādyāśrayaṇaṁ samyak tataḥ syād duritakṣayaḥ //395//

1 Both A and B read °तत्रैव प्रतिबंधतः

Self-introspection is to be instituted after a religious performance has been begun, for as a result of the fructification of a past evil *karma* here there arises fear (as to a likely interruption etc. of the performance in question) in the mind of the agent concerned. With a view to calming down this fear—which is accompanied by a pervert tendency on the part of the agent's mind—it is a justified procedure to take proper recourse to a preceptor etc.—just as at the time of an ordinary fear etc. we take recourse to a place of shelter etc. This taking recourse to a preceptor etc. will certainly put an end to the evil *karma* (whose fructification is responsible for the rise of fear and of the mind's perversion).

सर्वमेवेदमध्यात्मं कुशलाशयभावतः ।
औचित्याद् यत्र नियमाल्लक्षणं यत् पुरोदितम् ॥३९६॥

sarvam evedam adhyātmaṁ kuśalāśayabhāvataḥ /
aucityād yatra niyamāl lakṣaṇaṁ yat puroditam //396//

All these (i.e. the acts like an assessment of one's capacities) are certainly *adhyātma* because they are characterized by an auspicious state of mind and because they invariably satisfy the definition of *adhyātma* laid down in the verse 358.

(2-iii) As Deity-Worship, Deliverance-from-Sin, Friendliness, etc.

देवादिवन्दनं सम्यक् प्रतिक्रमणमेव[1] च ।
मैत्र्यादिचिन्तनं चैतत् सत्त्वादिष्वपरे जगुः ॥३९७॥

devādivandanaṁ samyak pratikramaṇam eva ca /
maitryādicintanaṁ caitat sattvādiṣv apare jaguḥ //397//

The others have maintained that *adhyātma* consists of a proper worship of the deities etc., a due deliverance from sin that has been committed owing to negligence, and a development of the feeling of friendliness etc. (i.e. the feeling of friendliness, compassion, joy, neutrality) in relation to all living beings etc. (i.e. in relation to all living beings, those in misery, those superior to oneself, those incapable of being corrected).

Note: *Pratikramaṇa* is the technical name for that constituent of a Jain's daily religious observance which has to do with the sins a man might have committed owing to negligence and which is supposed to deliver the man from these sins.

1 A reads सम्यक्प्रति°

स्थानकालक्रमोपेतं शब्दार्थानुगतं तथा ।
अन्यासंमोहजनकं श्रद्धासंवेगसूचकम् ॥३९८॥

प्रोल्लसद्भावरोमाञ्चं वर्धमानशुभाशयम् ।
अवनामादिसंशुद्धमिष्टं देवादिवन्दनम् ॥३९९॥

sthānakālakramopetaṁ śabdārthānugataṁ tathā /
anyāsammohajanakaṁ śraddhāsaṁvegasūcakam //398//

prollasadbhāvaromāñcaṁ vardhamānaśubhāśayam /
avanāmādisaṁśuddham iṣṭaṁ devādivandanam //399//

A desirable type of worship of the deities etc. is one that is performed to the accompaniment of a proper bodily pose, at a proper time and in due order, is accompanied by an understanding of the meaning of the words uttered (in chants etc.), causes no confusion (i.e. distraction) in another worshipper's mind, is indicative of faith and fervour, is generative of a geniune thrill of joy expressed through a standing of the body's hair, is characterized by an augmentation of the auspicious states of mind, and is purified by the acts like bowing down etc.

प्रतिक्रमणमप्येवं सति दोषे प्रमादतः ।
तृतीयौषधकल्पत्वाद् द्विसन्ध्यमथवाऽसति ॥४००॥

pratikramaṇaṁ apy evaṁ sati doṣe pramādataḥ /
tṛtīyauṣadhakalpatvād dvisandhyam athavā'sati //400//

In a like fashion, a due deliverance from sin should be brought about when a mistake has been committed through negligence; or even when no mistake has been committed such a deliverance should be attempted each morning and evening, a deliverance comparable to the third type of medicine (i.e. to a medicine which cures an ailment in case it is present there and which itself works as a body-builder in case the ailment is not present there—the other two types of medicine being (i) one which cures an ailment in case it is present there and which itself produces this ailment in case it is not present there, and (ii) one which produces no effect whatsoever in case the ailment is not present there).

निषिद्धासेवनादि यद् विषयोऽस्य प्रकीर्तितः ।
तदेतद् भावसंशुद्धेः कारणं परमं मतम् ॥४०१॥

niṣiddhāsevanādi yad viṣayo'sya prakīrtitaḥ /
tad etad bhāvasaṁśuddheḥ kāraṇaṁ paramaṁ matam //401//

Since the concerned deliverance from sin has for its object a (prior) commission of some prohibited act or the like it (i.e. such a deliverance) turns out to be the best means of purifying one's states of mind.

मैत्री-प्रमोद-कारुण्य-माध्यस्थ्यपरिचिन्तनम् ।
सत्त्व-गुणाधिक-क्लिश्यमानाप्रज्ञाप्यगोचरम् ॥४०२॥

maitrī-pramoda-kāruṇya-mādhyasthyaparicintanam /
sattva-guṇādhika-kliśyamānāprajñāpyagocaram //402//

One should develop the feeling of friendliness, joy, compassion, and neutrality respectively in relation to the totality of beings, those superior to oneself, those suffering from pain, and those incapable of being taught (and thus corrected).

विवेकिनो विशेषेण भवत्येतद् यथागमम् ।
तथा गम्भीरचित्तस्य सम्यग्मार्गानुसारिणः ॥४०३॥

vivekino viśeṣeṇa bhavaty etad yathāgamam /
tathā gambhīracittasya samyagmārgānusāriṇaḥ //403//

A development of the feelings in question particularly takes place—in a manner prescribed by the scriptural texts—in the minds of those who are possessed of discriminatory wisdom, who are serene-minded, and who properly pursue right path (i.e. the path of righteousness).

एवं विचित्रमध्यात्ममेतदन्वर्थयोगतः ।
आत्मन्यधीति संवृत्तेर्ज्ञेयमध्यात्मचिन्तकैः ॥४०४॥

evaṁ vicitram adhyātmam etad anvarthayogataḥ /
ātmany adhīti saṁvṛtter jñeyam adhyātmacintakaiḥ //404//

Those who give thought to spiritual matters should thus grasp the nature of *adhyātma* in its various forms, a nature which in each case properly tallies with the etymology of the word *adhyātma*—viz. *ātmani adhi*, meaning 'that which is seated in soul.'

(3) Vṛttisaṁkṣaya Described:

भावनादित्रयाभ्यासाद् वर्णितो वृत्तिसंक्षयः ।
स चात्मकर्मसंयोगयोग्यतापगमोऽर्थतः ॥४०५॥

bhāvanāditrayābhyāsād varṇito vṛttisaṁkṣayaḥ /
sa cātmakarmasaṁyogayogyatāpagamo'rthataḥ //405//

Vṛttisaṁkṣaya (i.e. the fifth and the last species of *yoga*) has been described (in the *yoga* texts) as a product of the repeated practice of the three species of *yoga*, viz. *bhāvanā* etc. (i.e. *bhāvanā, dhyāna, samatā*), and, really speaking, it is identical with 'the elimination of a soul's capacity to get connected with *Karma*'.

Note: In this verse Haribhadra openly comes out with suggestion that the 'foreign element' which, when connected with a soul, causes the bondage of this soul is nothing but *Karma*. But since *Karma* causes the bondage of a soul through forcing it to take births after births—i. e. to assume bodies after bodies—it will also not be improper to explain 'foreign element' as the physical apparatus through the instrumentality of which a Soul undergoes whatever experience it does.

स्थूरसूक्ष्मा यतश्चेष्टा आत्मनो वृत्तयो मताः ।
अन्यसंयोगजाश्चैता योग्यता[1] बीजमस्य तु ॥४०६॥

sthūrasūkṣmā yataś ceṣṭā ātmano vṛttayo matāḥ /
anyasaṁyogajāś caitā yogyatā bījam asya tu //406//

For by a soul's vṛttis we mean its operations of the gross and subtle types; now these operations are a product of the soul's connection with a foreign element while the Seed (i.e. cause) of this connection is a capacity (inherent in soul).

तदभावेऽपि तद्भावो युक्तो नातिप्रसङ्गतः ।
मुख्यैषा भवमातेति तदस्या अयमुत्तमः ॥४०७॥

tadabhāve'pi tadbhāvo yukto nātiprasaṅgataḥ /
mukhyaiṣā bhavamāteti tadasyā ayam uttamaḥ //407//

Without positing such a capacity it is not proper to posit the connection in question, for otherwise there will arise undesirable contingencies. Thus since this capacity (of a soul to get connected with a foreign element) is the real 'mother of worldly existence' a soul's connection with a foreign element brought about through this capacity should be regarded as a genuine such connection.

पल्लवाद्यपुनर्भावो न स्कन्धापगमे तरोः ।
स्यान्मूलापगमे यद्वत् तद्वद् भवतरोरपि ॥४०८॥

pallavādyapunarbhāvo na skandhāpagame taroḥ /
syān mūlāpagame yadvat tadvad bhavataror api //408//

A tree does not cease to grow leaves etc. when its trunk is chopped off while it does so when its root is chopped off; the same is the case with the tree of worldly existence (i. e. it too ceases to flourish only when its root—viz. a soul's capacity to get connected with a foreign element—is eliminated.)

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1. Both A and B read योग्यताबीज°

मूलं च योग्यता ह्यस्य विज्ञेयोदितलक्षणा ।
पल्लवा वृत्तयश्चित्रा हन्त तत्त्वमिदं परम् ॥४०९॥

mūlaṁ ca yogyatā hy asya vijñeyoditalakṣaṇā /
pallavā vṛttayaś citrā hanta tattvam idaṁ param //409//

Of the tree of worldly existence the root is a soul's capacity described just above (i.e. a soul's capacity to get connected with a foreign element) while its leaves are a soul's multifarious vṛttis (i.e. operation)—this is the crux of the matter.

उपायोपगमे चास्या एतदाक्षिप्त एव हि ।
तत्त्वतोऽधिकृतो योग उत्साहादिस्तथाऽस्य तु ॥४१०॥

upāyopagame cāsyā etadākṣipta eva hi /
tattvato'dhikṛto yoga utsāhādis tathā'sya tu //410//

Since all employment of means (with a view to attaining an end) is made possible by an inherent capacity (residing in the cause proper) the *yoga* under consideration as well as its means like enthusiasm etc. (to be enumerated just below) are, in fact, to be treated as the resultants of a capacity residing in the soul concerned.

उत्साहान्निश्चयाद् धैर्यात् संतोषात् तत्त्वदर्शनात् ।
मुनेर्जनपदत्यागात् षड्भिर्योगः प्रसिध्यति ॥४११॥

utsāhān niścayād dhairyāt saṁtoṣāt tattvadarśanāt /
muner janapadatyāgāt ṣaḍbhir yogaḥ prasidhyati //411//

Enthusiasm, determination, patience, contentment, a correct assessment of the respective worth of different human enterprises, and the renunciation of an ordinary man's mode of living—these six are the means through which *yoga* is brought to a successful completion by a Sage.

आगमेनानुमानेन ध्यानाभ्यासरसेन च ।
त्रिधा प्रकल्पयन् प्रज्ञां लभते योगमुत्तमम् ॥४१२॥

āgamenānumānena dhyānābhyāsarasena ca /
tridhā prakalpayan prajñāṁ labhate yogam uttamam //412//

One attains the best type of *yoga* by employing his understanding in a threefold fashion, viz. with the help of the scriptural texs, with the help of inference, and with the help of the gains earned by a repeatedly performed meditation.

आत्मा कर्माणि तद्योगः सहेतुरखिलस्तथा ।
फलं द्विधा वियोगश्च सर्वं तत्तत्स्वभावतः ॥४१३॥

ātmā karmāṇi tadyogaḥ sahetur akhilas tathā /
phalaṁ dvidhā viyogaś ca sarvaṁ tattatsvabhāvataḥ //413//

All connection between a soul and the Karmas along with the cause of this connection, the twofold (i. e. good and bad) fruition of this connection, the cessation of this connection—all these are due to the respective natures of the entities in question (i. e. of a soul and the Karmas.)

अस्मिन् पुरुषकारोऽपि सत्येव सफलो भवेत् ।
अन्यथा न्यायवैगुण्याद् भवन्नपि न शस्यते ॥४१४॥

asmin puruṣakāro'pi saty eva saphalo bhavet /
anyathā nyāyavaiguṇyād bhavann api na śasyate //414//

Even perseverance yields fruit only when the natures in question are present there; otherwise (i. e. in the absence of these natures), such a perseverance, even if present there, is not lauded, because it is then a logically untenable operation (i. e. an operation foredoomed to failure).

अतोऽकरणनियमात् तत्तद्वस्तुगतात् तथा ।
वृत्तयोऽस्मिन्निरुध्यन्ते तास्तास्तद्बीजसंभवाः ॥४१५॥

ato'karaṇaniyamāt tattadvastugatāt tathā /
vṛttayo'smin nirudhyante tās tās tadbījasambhavāḥ //415//

Hence in conformity to the 'law of non-functioning' as applied to the things of various sorts a soul's various vṛttis (i. e. operations)—which are all a product of their respective seeds (i.e. Karmas)—come to a stop when perseverance is undertaken.

Note : The idea is that as a result of desisting from the reprehensible act of this or that sort the evil Karmas of this or that sort cease to be accumulated.

ग्रन्थिभेदे यथैवायं बन्धहेतुं परं प्रति ।
नरकादिगतिष्वेवं ज्ञेयस्तद्धेतुगोचरः ॥४१६॥

granthibhede yathaivāyaṁ bandhahetuṁ paraṁ prati /
narakādigatiṣv evaṁ jñeyas taddhetugocaraḥ //416//

Just as subsequently to the untying of Knot the 'law of non-functioning' begins to apply to things that cause Karmic bondage of the utmost intensity, similarly it (always) applies to the things that cause birth in hell etc.

अन्यथाऽऽत्यन्तिको मृत्युर्भूयस्तत्र गतिस्तथा ।
न युज्यते हि सन्न्यायादित्यादि समयोदितम् ॥४१७॥

anyathā''tyantiko mṛtyur bhūyas tatra gatis tathā /
na yujyate hi sannyāyād ityādi samayoditam //417//

Otherwise, the phenomena like an ultimate death (i. e. *mokṣa*) and a re-birth in those very quarters (i. e. in hell etc.)—phenomena accepted as facts by our doctrinal tradition—would be finding no corroboration from sound logic.

हेतुमस्य परं भावं सत्त्वाद्यागोनिवर्तनम् ।
प्रधानकरुणारूपं ब्रुवते सूक्ष्मदर्शिनः ॥४१८॥

hetum asya paraṁ bhāvaṁ sattvādyāgonivartanam /
pradhānakaruṇārūpaṁ bruvate sūkṣmadarśinaḥ //418//

And the cause that brings about the operation of the 'law of non-functioning' is that supremely noble state of mind which puts a check to wrong-doing in relation to the living beings etc. and which is of the form of genuine compassion—this is the view of the subtle-witted personages.

समाधिरेष एवान्यैः संप्रज्ञातोऽभिधीयते ।
सम्यक् प्रकर्षरूपेण वृत्त्यर्थज्ञानतस्तथा ॥४१९॥

samādhir eṣa evānyaiḥ saṁprajñāto'bhidhīyate /
samyak prakarṣarūpeṇa vṛttyarthajñānatas tathā //419//

This very thing (i. e. *yoga* sub divided into the species like *adhyātma* etc.) has been given the name *samprajñāta samādhi* by the others (i. e. by Patañjali's followers) and this because it involves a proper (=*samyak*) and perfect (=*prakṛṣṭa*) knowledge (=*jñāna*) of the various operations undertaken by a soul and of the various objects (to be encountered by this soul).

एवमासाद्य[1] चरमं जन्माजन्मत्वकारणम् ।
श्रेणिमाप्य ततः क्षिप्रं केवलं लभते क्रमात् ॥४२०॥

evam āsādya caramaṁ janmājanmatvakāraṇam /
śreṇim āpya tataḥ kṣipraṁ kevalaṁ labhate kramāt //420//

Having thus taken a birth that is the last one and is the cause of no-future-birth the man first undertakes *śreṇi-ārohaṇa* and then soon attains omniscience.

1. A reads °मासाप्य

Note: The Jaina tradition posits two kinds of *śreṇi-ārohaṇa* (lit. stepping up a ladder). One consists in passing through the guṇasthānas Eighth, Ninth and Tenth and then reaching the Eleventh; the other consists in passing through the guṇasthānas Eighth, Ninth and Tenth and then reaching the Twelfth.

One having reached the Eleventh *guṇasthāna* is bound to suffer spiritual degeneration and return back to a lower *guṇasthāna* (as to how much lower will differ from case to case); one having reached the Twelfth *guṇasthāna* is bound to attain *mokṣa* in this very life after having become omniscient in the Thirteenth *guṇasthāna* and having undertaken in the Fourteenth *guṇasthāna* the meditative trance involving a cessation of all mental, bodily and vocal operations. Obviously, Haribhadra is here referring to the second type of *śreṇi-ārohaṇa.*

असंप्रज्ञात एषोऽपि समाधिर्गीयते परैः ।
निरुद्धाशेषवृत्त्यादि तत्स्वरूपानुवेधतः ॥४२१॥

asamprajñāta eṣo'pi samādhir gīyate paraiḥ /
niruddhāśeṣavṛttyādi tatsvarūpānuvedhataḥ //421//

It is to this (i. e. to *yoga* arising in the wake of the attainment of omniscience) that the name *asamprajñāta samādhi* has been given by others (i. e. by Patañjali's followers), and this because it involves a renunciation of all operations etc. on the part of a soul and its assuming the form of the *samādhi* itself.

Note: That at the time of *asamprajñāta* Samādhi the soul assumes the form of the *Samādhi* itself is Patañjali's thesis. The commentator explains that in one type of *asamprajñāta Samādhi* a soul gives up just evil operations while in the other type it gives up all operations whatsoever. The explanation becomes necessary because an omniscient person is being said to be the agent authorized to undertake this *samādhi* but an omniscient person who is occupying the Thirteenth *guṇasthāna* (rather than the Fourteenth) does not give up all operations even if he does give up the evil ones.

धर्ममेघोऽमृतात्मा च भवशत्रुशिवोदयः ।
सत्त्वानन्दः परश्चेति योज्योऽत्रैवार्थयोगतः ॥४२२॥

dharmamegho'mṛtātmā ca bhavaśakraśivodayaḥ /
sattvānandaḥ paraś ceti yojyo'traivārthayogataḥ //422//

With these very species of *yoga* (i. e. with *adhyātma* etc. described above) are to be equated—in a manner that befits the designation concerned—the states of *samādhi* which are given by others the names like *dharmamegha, amṛtātman, bhavaśakraśivodaya, sattvānanda, para,*

Note: The commentator does not tell us as to which circles used these different names.

मण्डूकभस्मन्यायेन वृत्तिबीजं महामुनिः ।
योग्यतापगमाद् दग्ध्वा ततः कल्याणमश्नुते ॥४२३॥

maṇḍūkabhasmanyāyena vṛttibījaṁ mahāmuniḥ /
yogyatāpagamād dagdhvā tataḥ kalyāṇam aśnute //423//

As a result of the elimination of the Soul's capacity (to get connected with Karmas) the great sage burns down the seed of vṛttis in the manner of frog-ashes (rather than frog-bits, it being a traditional notion that frog-bits turn into frogs when the rain-water falls on them while nothing of the sort happens to frog-ashes) and then attains supreme welfare (i. e. *mokṣa*).

यथोदितायाः सामग्र्यास्तत्स्वभावनियोगतः ।
योग्यतापगमोऽप्येवं सम्यग्ज्ञेयो महात्मभिः ॥४२४॥

yathoditāyāḥ sāmagryās tatsvabhāvaniyogataḥ /
yogyatāpagamo'py evaṁ samyag jñeyo mahātmabhiḥ //424//

When the afore-mentioned causal aggregate (in the form of the various species of *yoga*) is available to a soul it thus succeeds in renouncing its capacity in question (i. e. its capacity to get connected with Karmas), and that because such a behaviour was demanded by the soul's very nature—this should be properly grasped by the noble Souls.

(4) The Problem of Omniscience:

(4—i) Jaina Defence of Omniscience:

साक्षादतीन्द्रियानर्थान् दृष्ट्वा केवलचक्षुषा ।
अधिकारवशात् कश्चिद् देशनायां प्रवर्तते ॥४२५॥

sākṣād atīndriyān arthān dṛṣṭvā kevalacakṣuṣā /
adhikāravaśāt kaścid deśanāyāṁ pravartate //425//

After having—through the eyes of omniscience—a direct view of supra-sensuous entities it is some specially authorized personage who undertakes religious preaching.

प्रकृष्टपुण्यसामर्थ्यात् प्रातिहार्यसमन्वितः ।
अवन्ध्यदेशनः श्रीमान् यथाभव्यं नियोगतः ॥४२६॥

prakṛṣṭapuṇyasāmarthyāt prātihāryasmanvitaḥ /
avandhyadeśanaḥ śrīmān yathābhavyaṁ niyogataḥ //426//

This great personage, on account of his extremely meritorious past deeds, is offered various tokens of honour by the deities, is possessed of unsurpassable glory, is one whose religious preaching is of an unfailing

efficacy, it being undertaken with due regard to the competence of the listener concerned.

Note: In Jaina mythology *prātihārya* is the technical name for those tokens of honour which the deities are supposed to offer to a *Tīrthaṅkara.*

केचित् तु योगिनोऽप्येतदित्थं नेच्छन्ति केवलम् ।
अन्ये तु मुक्त्यवस्थायां सहकारिवियोगतः ॥४२७॥

kecit tu yogino'py etad ittham necchanti kevalam /
anye tu muktyavasthāyāṁ sahakāriviyogataḥ //427//

Even some authorities on *Yoga* (e. g. certain Buddhists) are of the view that omniscience thus described is an impossibility, while others (e. g. the Sāṅkhyas) maintain that omniscience is impossible in the state of *mokṣa* inasmuch as the accessory cause of it (i. e. of omniscience) is then absent.

चैतन्यमात्मनो रूपं न च तज्ज्ञानतः पृथक् ।
युक्तितो युज्यतेऽन्ये तु ततः केवलमाश्रिताः ॥४२८॥

caitanyam ātmano rūpaṁ na ca tajjñānataḥ pṛthak /
yuktito yujyate'nye tu tataḥ kevalam āśritaḥ //428//

Still others (e. g. the Jainas) endorse the possibility of omniscience (before as well as after the attainment of *mokṣa*) because they argue that consciousness constitutes the essential nature of soul while it does not seem logical to differentiate it (i. e. consciousness) from knowledge (so that knowledge constitutes the essential nature of soul).

अस्मादतीन्द्रियज्ञप्तिस्ततः सद्देशनागमः ।
नान्यथा छिन्नमूलत्वादेतदन्यत्र दर्शितम् ॥४२९॥

asmād atīndriyajñpti tataḥ saddeśanāgamaḥ /
nānyathā chinnamūlatvād etad anyatra darśitam //429//

Omniscience makes possible the knowledge of supra-sensuous entities while this knowledge makes possible an authentic religious preaching and scripture-composition; if that be not the case all this (religious preaching etc.) will lack root (in the form of a direct knowledge of the supra-sensuous entities) and will therefore be unauthentic. This we have demonstrated elsewhere.

तथा चेहात्मनो ज्ञत्वे संविदस्योपपद्यते ।
एषां चानुभवात् सिद्धा प्रतिप्राण्येव देहिनाम् ॥४३०॥

tathā cehātmano jñatve saṁvid asyopapadyate /
eṣāṁ cānubhavāt siddhā pratiprāṇy eva dehinām //430//

It is only in case consciousness (equivalent to knowledge) constitutes the essential nature of a soul that everyday knowledge on the part of this soul becomes a possibility, knowledge which as pertaining to the things of the world is proved to be a fact on the testimony of the self-experience of each and every Soul.

अग्नेरुष्णत्वकल्पं तज्ज्ञानमस्य व्यवस्थितम् ।
प्रतिबन्धकसामर्थ्यान्न स्वकार्ये प्रवर्तते ॥४३१॥

agner uṣṇatvakalpaṁ tajjñānam asya vyavasthitam /
pratibandhakasāmarthyān na svakrae pravartate //431//

Thus the knowledge of a soul proves comparable to the hotness of fire, and why it (i. e. the knowledge of a soul) does not sometimes perform its function is due to the presence of the obstructing factors.

ज्ञो ज्ञेये कथमज्ञः स्यादसति प्रतिबन्धके ।
दाह्येऽग्निर्दाहको न स्यात् कथमप्रतिबन्धकः ॥४३२॥

jño jñeye katham ajñaḥ syād asati pratibandhake /
dāhye'gnir dāhako na syāt katham apratibandhakaḥ //432//

How can that which is essentially (i. e. necessarily) a knower be ignorant in relation to anything whatsoever at a time when no obstructing factors are operating? How can the unobstructed fire fail to burn what is capable of being burnt?

न देशविप्रकर्षोऽस्य युज्यते प्रतिबन्धकः ।
तथानुभवसिद्धत्वादग्नेरिव सुनीतितः ॥४३३॥

na deśaviprakarṣo'sya yujyate pratibandhakaḥ /
tathānubhavasiddhatvād agner iva sunītitaḥ //433//

That the spatial distance of an object is incapable of obstructing our knowledge of this object is our common experience and is therefore logically a quite tenable position—this in contrast to the case of fire which is actually incapable of burning a distant thing.

अंशतस्त्वेष दृष्टान्तो धर्ममात्रत्वदर्शकः ।
अदाह्यादहनाद्येवमत एव न बाधकम् ॥४३४॥

aṁśatas tveṣ dṛṣṭānto dharmamātratvadarśakaḥ /
adāhyādahanādy evam ata eva na bādhakam //434//

The illustration of fire applies to the case of the knowledge of a soul only partially, that is, only insofar as it demonstrates that knowledge constitutes the essential nature of a soul just as hotness does of fire. Hence the fact that there are things which are incapable of

being burnt or that there are conditions (like spatial distance) under which fire fails to burn even such things as are capable of being burnt does not deprive the illustration of its aptness.

सर्वत्र सर्वसामान्यज्ञानाज्ज्ञेयत्वसिद्धितः ।
तस्याखिलविशेषेषु तदेतन्न्यायसङ्गतम् ॥४३५॥

sarvatra sarvasāmānyajñānāj jñeyatvasiddhitaḥ /
tasyākhilaviśeṣeṣu tad etan nyāyasaṅgatam //435//

Since all objects, wherever they might exist, are actually being known by us so far as their most general features are concerned it is proved that these objects are knowable by nature; and then it too sounds logical that a particular soul should be in a position to know all the specific features of (all) these objects.

सामान्यवद् विशेषाणां स्वभावो ज्ञेयभावतः ।
ज्ञायते स च साक्षात्त्वाद् विना विज्ञायते कथम् ॥४३६॥

sāmānyavad viśeṣāṇām svabhāvo jñeyabhāvataḥ /
jñāyate sa ca sākṣāttvād vinā vijñāyate katham //436//

(To some soul) the specific features of objects are known as 'knowable by nature' just as the general features of these objects are so known (to us all); but how can these specific features be thus known unless they are directly observed (by the soul in question—who must therefore be an omniscient)?

अतोऽयं ज्ञस्वभावत्वात् सर्वज्ञः स्यान्नियोगतः ।
नान्यथा ज्ञत्वमस्येति सूक्ष्मबुद्ध्या निरूप्यताम् ॥४३७॥

ato'yaṁ jñasvabhāvatvāt sarvajñaḥ syān niyogataḥ /
nānyathā jñatvam asyeti sūkṣmabuddhyā nirūpyatām //437//

Hence being a knower by nature a soul must necessarily be omniscient, for otherwise its very knowership remains unaccounted for—this matter must be given close thought.

(4-*ii*) *The Buddhist Criticism Answered:*

एवं च तत्त्वतोऽसारं यदुक्तं मतिशालिना ।
इह व्यतिकरे किञ्चिच्चारुबुद्ध्या सुभाषितम् ॥४३८॥

evaṁ ca tattvato'sāram yad uktam matiśālinā /
iha vyatikare kiñcic cārubuddhyā subhāṣitam //438//

Hence it is that the fine statements which a certain learned one, applying his keen wit, has made in this connection are essentially worthless. [The following are his statements:]

Note: The commentator attributes the statements in question to Kumārila; in fact they are from Dharmakīrti's Pramāṇavārtika (being the Pramāṇa-pariccheda verses 31–34).

ज्ञानवान् मृग्यते कश्चित् तदुक्तप्रतिपत्तये ।
अज्ञोपदेशकरणे विप्रलम्भनशङ्किभिः ॥४३९॥

jñānavān mṛgyate kaścit taduktapratipattaye /
ajñopadeśakaraṇe vipralambhanaśaṅkibhiḥ //439//

"People, who are afraid of being deceived in case they follow the instructions received from an ignorant man, look for a wise one whose words can be relied on.

तस्मादनुष्ठानगतं ज्ञानमस्य विचार्यताम् ।
कीटसङ्ख्यापरिज्ञानं तस्य नः क्वोपयुज्यते ॥४४०॥

tasmād anuṣṭhānagataṁ jñānam asya vicāryatām /
kīṭasaṅkhyāparijñānaṁ tasya naḥ kvopayujyate //440//

Hence one has only to ascertain whether this wise man possesses knowledge relating to the due ethico-religious performances; how are we to be profited by this man's knowledge of the number of insects (existing there in the universe)?

हेयोपादेयतत्त्वस्य साभ्युपायस्य वेदकः ।
यः प्रमाणमसाविष्टो न तु सर्वस्य वेदकः ॥४४१॥

heyopādeyatattvasya sābhyupāyasya vedakaḥ /
yaḥ pramāṇam asāv iṣṭo na tu sarvasya vedakaḥ //441//

The desired authority for us is the man who knows as to what things are worth renouncing and what worth accepting and also as to what are the respective means of this renunctation and this acceptance—not one who knows everything whatsoever.

दूरं पश्यतु वा मा वा तत्त्वमिष्टं तु पश्यतु ।
प्रमाणं दूरदर्शी चेदेते गृध्रानुपास्महे ॥४४२॥

dūraṁ paśyatu vā mā vā tattvam iṣṭaṁ tu paśyatu /
pramāṇaṁ dūradarśī ced ete gṛdhrān upāsmahe //442//

It is immaterial whether this man does or does not see the distant things, what suffices is that he sees (i. e. knows) the desired things. For if one capable of seeing distant things be an authority for us let us rather gather together and worship vultures."

एवमाद्युक्तसन्नीत्या हेयाद्यपि च तत्त्वतः ।
तत्त्वस्यासर्वदर्शी न वेत्त्यावरणभावतः ॥४४३॥

evamādyuktasannītyā heyādy api ca tattvataḥ /
tattvasyāsarvadarśī na vetty āvaraṇabhāvataḥ //443//

These are the statements in question. But, as we have already properly argued, to correctly know as to what is worth renouncing and similar things is impossible on the part of one who is not an omniscient in relation to the essential nature of things—for the knowledge of such a one suffers from veiling factors.

(4-iii) The Sāṅkhya Criticism Answered :

बुद्धच्यध्यवसितं यस्मादर्थं चेतयते पुमान् ।
इतीष्टं चेतना चेह संवित् सिद्धा जगत्त्रये ॥४४४॥

buddhyadhyavasitaṁ yasmād arthaṁ cetayate pumān /
itīṣṭaṁ cetanā ceha saṁvit siddhā jagttraye //444//

The established (Sāṅkhya) position is that the soul becomes conscious of the object that has been determined by *buddhi*; but it is known to everybody that consciousness is but a synonym for knowledge.

चैतन्यं च निजं रूपं पुरुषस्योदितं यतः ।
अत आवरणाभावे नैतत् स्वफलकृत् कुतः ॥४४५॥

caitanyaṁ ca nijaṁ rūpaṁ puruṣasyoditaṁ yataḥ /
ata āvaraṇābhāve naitat svaphalakṛt kutaḥ //445//

And since consciousness has been admitted (by the Sāṅkhya philosophers) to be constituting the essential nature of a soul we fail to see why (according to these philosophers) a soul should not perform its essential function (which is 'to be conscious of things' or 'to know things') when no veiling factors are operating there.

न निमित्तवियोगेन तद्ध्यावरणसङ्गतम् ।
न च तत्तत्स्वभावत्वात् संवेदनमिदं यतः ॥४४६॥
चैतन्यमेव विज्ञानमिति नास्माकमागमः ।
किं तु तन्महतो धर्मः प्राकृतश्च महानपि ॥४४७॥

na nimittaviyogena tad dhy āvaraṇasaṅgatam /
na ca tattatsvabhāvatvāt saṁvedanam idaṁ yataḥ //446//
caitanyam eva vijñānam iti nāsmākam āgamaḥ /
kintu tan mahato dharmaḥ prākṛtaś ca mahān api //447//

[The Sāṅkhya philosopher might plead :] "There is no knowledge of things at the time of *mokṣa*, for an accessory cause of knowledge (viz. *manas*), being a product of the veiling factor (viz. *prakṛti*), is absent then. Nor can it be argued that a soul knows things at the time of *mokṣa* because to know things is the very nature of a soul. For it is not our position that knowledge is the same thing as consciousness;

according to us, knowledge is a property of *mahat* which, in its turn, is a product of *prakṛti*."

बुद्धयध्यवसितस्यैवं कथमर्थस्य चेतनम् ।
गीयते तत्र नन्वेतत् स्वयमेव निभाल्यताम् ॥४४८॥

buddhyadhyavasitasyaivaṁ katham arthasya cetanam /
gīyate tatra nanv etat svayam eva nibhālyatām //448//

[To this we reply:] In that case (i. e. if knowledge is not identical with consciousness) how do you describe knowledge as the act of 'a soul becoming conscious of the object determined by *buddhi*'? Ponder over the matter coolly, please.

पुरुषोऽविकृतात्मैव स्वनिर्भासमचेतनम् ।
मनः करोति सान्निध्यादुपाधि स्फटिकं यथा ॥४४९॥
विभक्तेदृक्परिणतौ बुद्धौ भोगोऽस्य कथ्यते ।
प्रतिबिम्बोदयः स्वच्छे यथा चन्द्रमसोऽम्भसि[1] ॥४५०॥

puruṣo'vikṛtātmaiva svanirbhāsam acetanam /
manaḥ karoti sānnidhyād upādhi sphaṭikaṁ yathā //449//
vibhaktedṛkpariṇatau buddhau bhogo'sya kathyate /
pratibimbodayaḥ svacche yathā candramaso'mbhasi //450//

[The opponent might argue:] "A soul, without undergoing any change, apparently imparts its own form (i.e. the quality of being conscious) to the unconscious *manas* on account of its proximity to this *manas*, just as a coloured substance imparts its own form (i. e. the quality of being coloured) to a piece of crystal standing near by. When *buddhi* (i. e. *manas*), which is in fact separate from soul, has thus undergone a transformation (i. e. has apparently become conscious) we say that the soul concerned is enjoying (i. e. experiencing) an object—this phenomenon being akin to the moon's reflection falling in clean water (which becomes a transformed entity—viz. water-possessed-of-reflection without the moon doing anything whatsoever)."

स्फटिकस्य तथानामभावे[2] तदुपधेस्तथा ।
विकारो नान्यथाऽसौ स्यादन्धाश्मन इव स्फुटम् ॥४५१॥

sphaṭikasya tathānāmabhāve tadupadhes tathā /
vikāro nānyathā'sau syād andhāśmana iva sphuṭam //451//

[To this we reply:] It is only when the piece of crystal as well as the coloured substance standing nearby undergo an appropriate transfor-

1. A reads यथाचन्द्र
2. A reads तथा नाम भावे

mation that the phenomenon of change in question (i. e. the phenomenon of the crystal becoming apparently coloured) takes place; for it is obvious that this phenomenon does not take place when the crystal is replaced by an opaque piece of stone.

तथा नामैव सिद्धैव विक्रियाऽप्यस्य तत्त्वतः ।
चैतन्यविक्रियाऽप्येवमस्तु ज्ञानं च साऽऽत्मनः ॥४५२॥

tathā nāmaiva siddhaiva vikriyā'py asya tattvataḥ /
caitanyavikriyā'py evam astu jñānaṁ ca sā''tmanaḥ //452//

Thus the illustration quoted by you yourself proves that it (i. e. a soul) really undergoes a change. But then you can also concede that consciousness too undergoes a change and that the change undergone by the consciousness of a soul is what constitutes the knowledge of this soul.

निमित्ताभावतो नो चेन्निमित्तमखिलं जगत् ।
नान्तःकरणमिति चेत् क्षीणदोषस्य तेन किम् ॥४५३॥

nimittābhāvato no cen nimittam akhilaṁ jagat /
nāntaḥkaraṇam iti cet kṣīṇadoṣasya tena kim //453//

Here it might be said that at the time of *mokṣa* knowledge is absent in a soul because the accessory cause of knowledge is then absent; to this we reply that the entire world constitutes such an accessory cause (and this world is certainly present there at the time of a soul attaining *mokṣa*). And if it be pleaded that the *manas* (which is an alleged accessory cause of knowledge) is absent then, we will reply that a soul rid of all defilement does not stand in need of the services of a *manas.*

निरावरणमेतद् यद् विश्वमाश्रित्य विक्रियाम् ।
न याति यदि तत्त्वेन न निरावरणं भवेत् ॥४५४॥

nirāvaraṇam etad yad viśvam āśritya vikriyām /
na yāti yadi tattvena na nirāvaraṇaṁ bhavet //454//

Really speaking, if consciousness allegedly free from all veiling factors does not undergo a change in relation to the totality of the objects of the world (i. e. does not assume the form of the knowledge of this totality) it cannot be said to be really free from all veiling factors.

दिदृक्षा विनिवृत्ताऽपि नेच्छामात्रनिवर्तनात् ।
पुरुषस्यापि युक्तेयं स च चिद्रूप एव वः ॥४५५॥

didṛkṣā vinivṛttā'pi necchāmātranivartanāt /
puruṣasyāpi yukteyaṁ sa ca cidrūpa eva vaḥ //455//

It might be additionally argued that at the time of *mokṣa* a soul does not have knowledge because there is then in it a cessation of all desire to see (i. e. to know) things; but to argue that way will not be proper, for in case there is in a soul a cessation of all desire to see things it should cease to desire to see itself as well (so that if this cessation prevents a soul from knowing other things it should prevent it from knowing itself as well), while on the Sāṅkhya philosoper's own position a soul is of the form of consciousness (and should therefore never cease to know itself).

चैतन्यं चेह संशुद्धं स्थितं सर्वस्य वेदकम् ।
तन्त्रे ज्ञाननिषेधस्तु प्राकृतापेक्षया भवेत् ॥४५६॥

caitanyaṁ ceha saṁśuddaṁ sthitaṁ sarvasya vedakam /
tantre jñānaniṣedhas tu prākṛtāpekṣayā bhavet //456//

At the time of *mokṣa* a soul, being of the form of purified consciousness, proves to be a knower of all knowables whatsoever; and when the scriptural texts (of the Sāṅkhya school) deny knowledge to a liberated soul they must be speaking of the ordinary worldly knowledge (which is too often mistaken.)

आत्मदर्शनतश्च स्यान्मुक्तिर्यत् तन्त्रनीतितः ।
तदस्य ज्ञानसद्भावस्तन्त्रयुक्त्यैव साधितः ॥४५७॥

ātmadarśanataś ca syān muktir yat tantranītitaḥ /
tad asya jñānasadbhāvas tantrayuktyaiva sādhitaḥ //457//

Moreover, since the scriptural texts in question themselves declare that a soul attains *mokṣa* through self-knowledge it follows that these texts themselves lend support to the position that a soul possesses knowledge at the time of *mokṣa.*

(5) The Doctrine of No-Soul Refuted :

नैरात्म्यदर्शनादन्ये निबन्धननियोगतः ।
दोषप्रहाणमिच्छन्ति सर्वथा न्याययोगिनः ॥४५८॥

nairātmyadarśanād anye nibandhananiyogataḥ /
doṣaprahāṇam icchanti sarvathānyāyayoginaḥ //458//

Certain thinkers, mainly relying on logic, maintain that the wholesale elimination of spiritual deficiencies comes about as a result of realizing the correctness of the doctrine of no-soul and this on the alleged ground that such a realization serves to remove the cause of the deficiencies in question,

समाधिराज एतत् तत् तदेतत् तत्त्वदर्शनम् ।
आग्रहच्छेदकार्येतत्[1] तदेतदमृतं परम् ॥४५९॥

samādhirāja etat tat tad etat tattvadarśanam /
āgrahacchedakāryetat tad etad amṛtaṁ param //459//

These people declare that the realization in question is the chief among meditations, is what constitutes the realization of the essential nature of things, is what annihilates all obsessive attachment, is the supreme nectar. [The following is how their argument runs :]

तृष्णा यज्जन्मनो योनिर्ध्रुवा सा चात्मदर्शनात् ।
तदभावान्न तद्भावस्तत् ततो मुक्तिरित्यपि ॥४६०॥

tṛṣṇā yajjanmano yonir dhruvā sā cātmadarśanāt /
tadabhāvān na tadbhāvas tat tato muktir ity api //460//

"Pining (for worldly enjoyments), which is the definite cause of rebirth, results from one's positing a soul there so that when there is no positing of a soul there is also no pining; thus we can even say that the realization of the correctness of the doctrine of no-soul brings about *mokṣa* (through bringing about the absence of pining).

न ह्यपश्यन्नहमिति स्निह्यत्यात्मनि कश्चन ।
न चात्मनि विना प्रेम्णा सुखकामोऽभिधावति ॥४६१॥

na hy apaśyann aham iti snihyaty ātmani kaścana /
na cātmani vinā premṇā sukhakāmo'bhidhāvati //461//

Unless one sees an 'I' there one does not develop infatuation for oneself (i. e. for one's self or soul), and unless one develops infatuation for oneself one does not wander about in search of (worldly) pleasure.

सत्यात्मनि स्थिरे प्रेम्णि न वैराग्यस्य संभवः ।
न च रागवतो मुक्तिर्दातव्योऽस्या जलाञ्जलिः ॥४६२॥

saty ātmani sthire premṇi na vairāgyasya saṁbhavaḥ /
na ca rāgavato muktir dātavyo'syā jalāñjaliḥ //462//

So long as a constant infatuation for self is present there detachment remains an impossibility, while one suffering from attachment never attains *mokṣa*; this means that the doctrine of *mokṣa* will have to be given up (by one who upholds the doctrine of soul)."

नैरात्म्यमात्मनोऽभावः[2] क्षणिको वाऽयमित्यदः ।
विचार्यमाणं नो युक्त्या द्वयमप्युपपद्यते ॥४६३॥

nairātmyam ātmano'bhāvaḥ kṣaṇiko vā'yam ity adaḥ /
vicāryamāṇaṁ no yuktyā dvayam apy upapadyate //463//

1. A reads कार्ये तत्त°
2. A reads वैराग्यमात्मनो

[To all this we reply:] The doctrine of no-soul might mean either the conviction that there exists no soul at all or the conviction that soul is a momentary entity; but on consideration neither of the alternatives seems to be logically tenable.

सर्वथैवात्मनोऽभावे सर्वा चिन्ता निरर्थका ।
सति धर्मिणि धर्मा यच्चिन्त्यन्ते नीतिमद्वचः ॥४६४॥

sarvathaivātmano'bhāve sarvā cintā nirarthakā /
sati dharmiṇi dharmā yac cintyante nītimadvacaḥ //464//

Thus if there exists no soul at all deliberation (about matters religious, that is, about bondage, release etc.) proves meaningless, for it is the verdict of the experts on logic that you can deliberate about certain properties only if there exists something which is the owner (i. e. the substratum) of these properties (and soul certainly is the owner of properties like bondage, release etc.)

नैरात्म्यदर्शनं कस्य को वाऽस्य प्रतिपादकः ।
एकान्ततुच्छतायां हि प्रतिपाद्यस्तथेह कः ॥४६५॥

nairātmyadarśanaṁ kasya ko vā'sya pratipādakaḥ /
ekāntatucchatāyāṁ hi pratipādyas tatheh kaḥ //465//

When soul is an utter nonentity who it is that realizes the correctness of the doctrine of no-soul, who it is that propounds this doctrine, and who it is that is taught this doctrine?

कुमारीसुतजन्मादिस्वप्नबुद्धिसमोदिता ।
भ्रान्तिः सर्वेयमिति चेन्ननु सा धर्म[1] एव हि ॥४६६॥

kumārīsutajanmādisvapnabuddhisamoditā /
bhrāntiḥ sarveyam iti cen nanu sā dharma eva hi //466//

It might be said that all this (i. e. the propounding, teaching etc. of the doctrine of no-soul) is an illusion like the virgin's dream-experience of child-birth; to this we reply that even an illusion is but a property (which will necessarily require a substratum in the form of a soul).

कुमार्या भाव एवेह यदेतदुपपद्यते ।
वन्ध्यापुत्रस्य लोकेऽस्मिन्न जातु स्वप्नदर्शनम् ॥४६७॥

kumāryā bhāva eveha yad etad upapadyate /
vandhyāputrasya loke'smin na jātu svapnadaśanam //467//

1. A reads साऽधर्मे

For this (i. e. the dream-experience of child-birth) can possibly take place only if a virgin is already there (to have the experience in question); certainly, we never come across the case of a barren woman's son having a dream-experience.

क्षणिकत्वं तु नैवास्य क्षणादूर्ध्वं विनाशतः ।
अन्यस्याभावतोऽसिद्धेरन्यथाऽन्वयभावतः ॥४६८॥

kṣaṇikatvaṁ tu naivāsya kṣaṇād ūrdhvaṁ vināśataḥ /
anyasyābhāvato'siddher anyathā'nvayabhāvataḥ //468//

Nor is it possible for a soul to be a momentary entity; for if momentary a soul should come to an end as soon as the moment of its birth is over, while what has become extinct cannot produce another soul (that might be supposed to exist for the next moment). And if the soul of an early moment does really produce the soul of a later moment the former should somehow persist (after the moment of its birth and thus cease to be momentary).

भावाविच्छेद एवायमन्वयो गीयते यतः ।
स चानन्तरभावित्वे हेतोरस्यानिवारितः ॥४६९॥

bhāvāviccheda evāyam anvayo gīyate yataḥ /
sa cānantarabhāvitve hetor asyānivāritaḥ //469//

For the persistence of an entity means the non-cessation of its existence, and such a persistence of the cause does inevitably characterize the effect that comes immediately after this cause (this characterization being due to the fact that an effect somehow resembles its cause).

स्वनिवृत्तिस्वभावत्वे क्षणस्य नापरोदयः ।
अन्यजन्मस्वभावत्वे स्वनिवृत्तिरसंगता ॥४७०॥

svanivṛttisvabhāvatve kṣaṇasya nāparodayaḥ /
anyajanmasvabhāvatve svanivṛttir asaṅgatā //470//

If a momentary entity just ceases after the moment of its birth it cannot produce another entity (allegedly coming up in the next moment), and if a momentary entity produces another entity it is untenable to say that this momentary entity just ceases after the moment of its birth,

इत्थं द्वयैकभावत्वे न विरुद्धोऽन्वयोऽपि हि ।
व्यावृत्त्याद्येकभावत्वयोगतो भाव्यतामिदम् ॥४७१॥

itthaṁ dvayaikabhāvatve na viruddho'nvayo'pi hi /
vyāvṛttyādyekabhāvatvayogato bhāvyatām idam //471//

Thus if an entity does both these things (viz. to cease after the moment of its birth and to produce another entity that comes up in the next moment) it is also not self-contradictory to speak of this entity's persistence (for several moments), for now the feature designated cessation etc. (i.e. cessation of the old, production of the new, and so forth) have somehow become one (they now being the features of one and the same entity)—this matter has to be pondered over.

अन्वयोऽर्थस्य[1] न आत्मा चित्रभावो यतो मतः ।
न पुनर्नित्य एवेति ततो दोषो न कश्चन ॥४७२॥

anvayo'rthasya na ātmā citrabhāvo yato mataḥ /
na punar nitya eveti tato doṣo na kaścana //472//

On our view the soul of an entity stands not for something absolutely permanent but for this entity's such persistent features as are accompanied by different concomitant features (at different moments), and hence our position is vitiated by no defects.

न चात्मदर्शनादेव स्नेहो यत् कर्महेतुकः ।
नैरात्म्येऽप्यन्यथाऽयं स्याज्ज्ञानस्यापि स्वदर्शनात् ॥४७३॥

na cātmadarśanād eva sneho yat karmahetukaḥ /
nairātmye'pyanyathā'yaṁ syāj jñānasyāpi svadarśanāt //473//

As for self-infatuation, it is not caused just by certain evil past karmas; for otherwise such self-infatuation should arise even in one who believes in the doctrine of no-soul inasmuch as even a piece of momentary cognition (which is the momentarist's substitute for soul) views itself as 'I'.

अध्रुवेक्षणतो नो चेत् कोऽपराधो ध्रुवेक्षणे ।
तद्गता कालचिन्ता चेन्नासौ कर्मनिवृत्तितः ॥४७४॥

adhruvekṣaṇato no cet ko'parādho dhruvekṣaṇe /
tadgatā kālacintā cen nāsau karmanivṛttitaḥ //474//

It might be argued that a piece of momentary cognition does not develop self-infatuation because it views itself as a perishing entity, but we ask what is the fault of an entity (like soul) that views itself as a lasting something (as a result of which fault self-infatuation must arise in it). It might be replied that anxiety for future is the fault in question, but then let us point out that such an anxiety becomes impossible when the karmas responsible for it have been eliminated.

1 Both A and B read अन्वयार्थस्य

उपप्लववशात् प्रेम सर्वत्रैवोपजायते ।
निवृत्ते तु न तत् तस्मिन् ज्ञाने ग्राह्यादिरूपवत् ॥४७५॥

upaplavavaśāt prema sarvatraivopajāyate |
nivṛtte tu na tat tasmin jñāne grāhyādirūpavat ||475||

In each and every cause infatuation arises due to a delusion of some sort or other—so that infatuation ceases when the corresponding delusion has vanished just as (on the idealist Buddhist's showing) the appearing of cognition as an external object ceases when the corresponding delusion has vanished.

स्थिरत्वमित्थं न प्रेम्णो यतो मुख्यस्य युज्यते ।
ततो वैराग्यसंसिद्धेर्मुक्तिरस्य नियोगतः ॥४७६॥

sthiratvam ittham na premno yato mukhyasya yujyate |
tato vairāgya samsiddher muktir asya niyogataḥ ||476||

Thus it is not logically tenable to hold that the chief infatuation (i. e. infatuation responsible for worldly bondage) turns out to be something permanent (on our view—as is alleged by the Buddhist), and hence it too becomes understandable how a soul must attain *mokṣa* as a result of having developed detachment (i. e. cessation of infatuation).

बोधमात्रेऽद्वये सत्ये कल्पिते सति कर्मणि ।
कथं सदाऽस्या भावादि नेति सम्यग्विचिन्त्यताम् ॥४७७॥

bodhamātare'dvaye satye kalpite sati karmaṇi |
katham sadā'syā bhāvādi neti samyag vicintyatām ||477||

Moreover, if consciousness is the only reality and *karma* something fictitious how is it that *mokṣa* is not always present (or always absent)? —one should give proper thought to this question as well.

(6) The Doctrine of Absolute Permanence Refuted :

एवमेकान्तनित्योऽपि हन्तात्मा नोपपद्यते ।
स्थिरस्वभाव एकान्ताद् यतो नित्योऽभिधीयते ॥४७८॥

evam ekāntanityo'pi hantātmā nopapadyate |
sthirasvabhāva ekāntād yato nityo'bhidhīyate ||478||

On the same logic, it is also untenable to hold that a soul is something absolutely eternal; for to say that a thing is absolutely eternal is to say that it is possessed of an absolutely fixed nature.

तदयं कर्तृभावः स्याद् भोक्तृभावोऽथवा भवेत् ।
उभयानुभयभावो वा सर्वथाऽपि न युज्यते ॥४७९॥

tad ayam kartṛbhāvaḥ syād bhoktṛbhāvo'thavā bhavet |
ubhayānubhayabhāvo vā sarvathā'pi na yujyate ||479||

But then a soul (supposed to be absolutely eternal) must be either a doer or an enjoyer, but never both a doer and an enjoyer or neither a doer nor an enjoyer.

एकान्तकर्तृभावत्वे कथं भोक्तृत्वसंभवः ।
भोक्तृभावनियोगेऽपि कर्तृत्वं ननु दुःस्थितम् ॥४८०॥

ekāntakartṛbhāvatve katham bhoktṛtvasambhavaḥ /
bhoktṛbhāvaniyoge'pi kartṛtvaṁ nanu duḥsthitam //480//

For how can a soul that is absolutely of the nature of a doer be also an enjoyer ? Similarly, it is difficult to see how a soul that is absolutely of the nature of an enjoyer can also be a doer.

न चाकृतस्य भोगोऽस्ति कृतं वाऽभोगमित्यपि ।
उभयानुभयभावत्वे विरोधासंभवौ ध्रुवौ ॥४८१॥

na cākṛtasya bhogo'sti kṛtaṁ vā'bhogam ity api /
ubhayānubhayabhāvatve virodhāsaṁbhavau dhruvau //481//

One cannot enjoy the fruit of what one has not done; similarly one cannot fail to enjoy what one has done. And the opponent will be contradicting himself if he says that a soul is both a doer and an enjoyer, while it is impossible for a soul to be neither a doer nor an enjoyer.

यत्तथोभयभावत्वेऽप्यभ्युपेतं विरुध्यते[1] ।
परिणामित्वसङ्गत्या न त्वागोऽत्रापरोऽपि वः ॥४८२॥

yat tathobhayabhāvatve'py abhyupetaṁ virudhyate /
pariṇāmitvasaṅgatyā na tvāgo'trāparo'pi vaḥ //482//

Certainly, even the position that a soul is both a doer and an enjoyer goes against the opponent's basic thesis (that a soul is possessed of an absolutely fixed nature), and this because in that case a soul turns out to be something that undergoes transformation. For the rest, there is nothing faulty about the position in question.

एकान्तनित्यतायां तु तत्तथैकत्वभावतः ।
भवापवर्गभेदोऽपि न मुख्य उपपद्यते ॥४८३॥

ekāntanityatāyāṁ tu tat tathaikatvabhāvataḥ /
bhavāpavargabhedo'pi na mukhya upapadyate //483//

Moreover, if a soul is absolutely eternal it will be untenable to genuinely distinguish in it a state of worldly existence and a state of *mokṣa*, for this soul will now be possessing one nature.

1. A reads विरुध्यत

स्वभावापगमे यस्माद् व्यक्तैव परिणामिता ।
तयाऽनुपगमे त्वस्य रूपमेकं सदैव हि ॥४८४॥

svabhāvāpagame yasmād vyaktaiva pariṇāmitā /
tayā'nupagame tv asya rūpam ekaṁ sadaiva hi //484//

For if it is granted that (in the state of *mokṣa*) a soul gives up a part of its nature this soul obviously turns out to be something that undergoes transformation; on the other hand, if it is insisted that a soul never undergoes transformation this soul must always exhibit one and the same form.

तत् पुनर्भाविकं वा स्यादापवर्गिकमेव वा
आकालमेकमेतद्धि भवमुक्ती न सङ्गते ॥४८५॥

tat punarbhāvikam vā syād āpavargikam eva vā /
ākālam ekam etad dhi bhavamuktī na saṅgate //485//

This form (supposed to be always exhibited by a soul) must all the time be either a form natural to the worldly existence or a form natural to *mokṣa*—so that it becomes untenable to say that both the worldly existence and *mokṣa* belong to one and the same soul.

बन्धाच्च भवसंसिद्धिः संबन्धश्चित्रकार्यतः ।
तस्यैकान्तैकभावत्वे न त्वेषोऽप्यनिबन्धनः ॥४८६॥

bandhāc ca bhavasaṁsiddhiḥ sambandhaś citrakāryataḥ /
tasyaikāntaikabhāvatve na tv eṣo'py anibandhanaḥ //486//

The worldly existence is due to karmic bondage while the fact that karmic bondage is multifarious is proved from the fact that its effect (viz. worldly experience) is multifarious; but if a soul be possessed of one fixed nature even this (i.e. the multifarious character of karmic bondage) remains unaccounted for and hence an impossibility.

नृपस्येवाभिधानाद् यः साताबन्धः प्रकीर्त्यते ।
अहिशङ्काविषज्ञाताच्चेतरोऽसौ निरर्थकः ॥४८७॥

nṛpasyevābhidhānād yaḥ sātābandhaḥ prakīrtyate /
ahiśaṅkāviṣajñātāc cetaro'sau nirarthakaḥ //487//

As for the illustrations of the false sense of pleasure experienced by one who is called (i. e. merely called) a king or the false sense of pain experienced by one who is under the mistaken notion of being bitten by a snake, they serve no purpose (inasmuch as even false notions cannot arise in a soul that is supposed to be absolutely fixed in nature).

एवं च योगमार्गोऽपि मुक्तये यः प्रकल्प्यते ।
सोऽपि निर्विषयत्वेन कल्पनामात्रभद्रकः ॥४८८॥

evaṁ ca yogamārgo'pi muktaye yaḥ prakalpyate /
so'pi nirviṣayatvena kalpanāmātrabhadrakaḥ //488//

And under such conditions even the path of *yoga* prescribed for the sake of attaining *mokṣa* becomes deprived of a proper object and thus turns out to be but a castle in the air.

दिदृक्षादिनिवृत्त्यादि पूर्वसूर्युदितं तथा ।
आत्मनोऽपरिणामित्वे सर्वमेतदपार्थकम् ॥४८९॥

didṛkṣādinivṛttyādi pūrvasūryuditaṁ tathā /
ātmano'pariṇāmitve sarvam etad apārthakam //489//

'The cessation of a desire to see' etc. spoken of by the wise men of a bygone age (i. e. by Patañjali etc.) lose all meaning when soul is conceived as free from all transformation.

(7) The Jaina View on the Question of Permanence and Change :

परिणामिन्यतो नीत्या चित्रभावे तथाऽऽत्मनि ।
अवस्थाभेदसङ्गत्या योगमार्गस्य संभवः ॥४९०॥

pariṇāminy ato nītyā citrabhāve tathā''tmani /
avasthābhedasaṅgatyā yogamārgasya saṁbhavaḥ //490//

Hence when soul is conceived as undergoing transformation and is rationally treated as possessed of a variety of successive states it becomes possible to talk of yoga-path that (necessarily) involves the assuming of various (successive) states by the soul concerned.

तत्स्वभावत्वतो यस्मादस्य तात्त्विक एव हि ।
क्लिष्टस्तदन्यसंयोगात् परिणामो भवावहः ॥४९१॥

tatsvabhāvatvato yasmād asya tāttvika eva hi /
kliṣṭas tadanyasaṁyogāt pariṇāmo bhavāvaḥ //491//

For a soul, on account of its nature being as just described, genuinely undergoes a defiled transformation as a result of its connection with a foreign element (viz. *karma*), a transformation that is the cause of this soul experiencing worldly existence.

स योगाभ्यासजेयो[1] यत्तत्क्षयोपशमादितः ।
योगोऽपि मुख्य एवेह शुद्ध्यवस्थास्वलक्षणः ॥४९२॥

sa yogābhyāsajeyo yat tat kṣayopaśamāditaḥ /
yogo'pi mukhya eveha śuddhyavasthāsvalakṣaṇaḥ //492//

The practice of *yoga* gains mastery over this defiled transformation by subjecting it to *kṣayopaśama* etc.; and as a result *yoga* too—to be specifically defined as 'a state of purification'—now turns out to be a genuine operation.

1. Both A and B read भ्यासजे यो

ततस्तथा तु साध्वेव तदवस्थान्तरं परम् ।
तदेव तात्त्विकी मुक्तिः स्यात् तदन्यवियोगतः ॥४९३॥

tatas tathā tu sādhv eva tadavasthāntaraṁ param /
tad eva tāttvikī muktiḥ syāt tadanyaviyogataḥ //493//

As a result of practising *yoga* a soul thus (i. e. making gradual progress) comes to assume the most desirable type of state to be called *mokṣa* and to be conceived as a genuine attainment realizable through the separation (from a soul) of the concerned foreign element (i. e. of *karma*). This position of ours is indeed well maintained.

अत एव च निर्दिष्टं नामास्यास्तत्त्ववेदिभिः ।
वियोगोऽविद्यया बुद्धिः कृत्स्नकर्मक्षयस्तथा ॥४९४॥

ata eva ca nirdiṣṭaṁ nāmāsyās tattvavedibhiḥ /
viyogo'idyayā buddhiḥ kṛtsnakarmakṣayas tathā //494//

Hence it is that the experts on the matter have attributed to it (i.e. to *mokṣa*) the epithets like 'freedom from nescience', 'wisdom', 'elimination of all *karma*'.

Note : The commentator tells us that the epithet 'freedom from nescience' is current among the Vedāntins, 'wisdom' among the Buddhists 'elimination of all *karma*' among the Jainas.

शैलेशीसंज्ञिताच्चेह समाधेरुपजायते[1] ।
कृत्स्नकर्मक्षयः सोऽयं गीयते वृत्तिसंक्षयः ॥४९५॥

śaileśīsaṁjñitāc ceha samādher upajāyate /
kṛtsnakarmakṣayaḥ so'yaṁ gīyate vṛttisaṁkṣayaḥ //495//

The elimination of all *karma* results from the meditative trance technically called *śaileśī*; it is this trance that is described as *vṛttisaṁkṣaya* (i. e. as the highest type of *yoga*).

Note : As explained earlier, *śaileśī* is that meditative trance which one performs at the time of attaining the fourteenth *guṇasthāna* and which involves the cessation of all mental, bodily and vocal operations.

तथा तथा क्रियाविष्टः समाधिरभिधीयते ।
निष्ठाप्राप्तस्तु योगज्ञैर्मुक्तिरेष उदाहृतः ॥४९६॥

tathā tathā kriyāviṣṭaḥ samādhir abhidhīyate /
niṣṭhāprāptas tu yogajñair muktir eṣa udāhṛtaḥ //496//

The yoga-practice as characterized by an activity of this or that sort (i.e. by an act of eliminating this or that type of *karma*) has been

1. Both A and B reads समाधिरु°

given by the experts on yoga the name 'meditative trance' while the same in its culminating stage (i.e. in the stage when all karmas have been eliminated) has been given the name *mokṣa.*

Note : Since the fourteenth *guṇasthāna,* even if it involves the cessation of all the operations, is meant to eliminate all the remaining karmas it is perhaps not improper to describe it too as characterized by activity of some sort.

संयोगयोग्यताभावो यदिहात्मतदन्ययोः ।
कृतो न जातु संयोगो भूयो नैवं भवस्ततः ॥४९७॥

saṁyogayogyatābhāvo yad ihātmatadanyayoḥ /
kṛto na jātu saṁyogo bhūyo naivaṁ bhavas tataḥ //497//

Since in this culminating stage of the proceess in question there is brought about the cessation of a soul's capacity to get connected with a foreign element this soul will no more get connected with a foreign element and will therefore no more suffer from worldly existence.

योग्यताऽऽत्मस्वभावस्तत् कथमस्या निवर्तनम् ।
तत्तत्स्वभावतायोगादेतल्लेशेन दर्शितम् ॥४९८॥

yogyatā''tmasvabhāvas tat katham asyā nivartanam /
tattatsvabhāvatāyogād etal leśena darśitam //498//

It might be asked how there can come about the cessation of a capacity that constitutes a soul's essential nature; to this our reply is that thus to cease is the very nature of the capacity in question. A slight elaboration of this reply will follow soon.

स्वनिवृत्तिः स्वभावश्चेदेवमस्य प्रसज्यते ।
अस्त्वेवमपि नो दोषः कश्चिदत्र विभाव्यते ॥४९९॥

svanivṛttiḥ svabhāvaś ced evam asya prasajyate /
atas tv evam api no doṣaḥ kaścid atra vibhāvyate //499//

It might be objected that to treat cessation as being natural to a capacity inherent in a soul amounts to attributing cessation to this soul itself; but we are ready to grant that position (i.e. the position that a soul is in some sense a perishable entity) because we see no harm in it.

परिणामित्व एवैतत् सम्यगस्योपपद्यते ।
आत्माभावेऽन्यथा तु स्यादात्मसत्तेत्यदश्च न ॥५००॥

pariṇāmitva evaitat samyag asyopapadyate /
ātmābhāve'nyathā tu syād ātmasattety adaś ca na //500//

If a soul is treated as something undergoing transformation then alone can this behaviour on its part (i. e. cessation of a capacity inherent to itself) find a proper explanation; for otherwise the soul will have to be treated as (entirely) present even after it has become (entirely) absent—which is not the case (inasmuch as soul continues to exist in some sense even after it has perished in some sense).

स्वभावविनिवृत्तिश्च स्थितस्यापीह दृश्यते ।
घटादेर्नवतात्यागे तथा तद्भावसिद्धितः ॥५०१॥

svabhāvavinivṛttiś ca sthitasyāpīha dṛśyate /
ghaṭāder navatātyāge tathā tadbhāvasiddhitaḥ //501//

As for the cessation of a nature (i. e. of a natural property) it is found even in the case of a thing that continues to exist; e. g. this is what happens in the case of a jar or the like that has given up its newness while itself continuing to exist.

नवताया न चात्यागस्तथा नातत्स्वभावता ।
घटादेर्न न तद्भाव इत्यत्रानुभवः प्रमा ॥५०२॥

navatāyā na cātyāgas tathā nātatsvabhāvatā /
ghaṭāder na tadbhāva ity atrānubhavaḥ pramā //502//

Here it is not the case that the jar – for example – does not give up its newness, nor that this newness was not a nature (i.e. a natural property) of this jar, nor that this jar does not (somehow) exist (after having given up its newness)—all this is a matter of ordinary experience.

(8) The Above Jaina View Applied to the Question of Yoga-practice :

योग्यतापगमेऽप्येवमस्य भावो व्यवस्थितः ।
सर्वौत्सुक्यविनिर्मुक्तः स्तिमितोदधिसन्निभः ॥५०३॥

yogyatāpagame'py evam asya bhāvo vyavasthitaḥ /
sarvautsukyavinirmuktaḥ stimitodadhisannibhaḥ //503//

Thus even after a soul has given up its capacity to get connected with *karma* it itself continues to exist—free from all anxiety and as comparable to a calm ocean.

एकान्तक्षीणसंक्लेशो निष्ठितार्थस्ततश्च सः ।
निराबाधः सदानन्दो मुक्तावात्माऽवतिष्ठते ॥५०४॥

ekāntakṣīṇasaṅkleśo niṣṭhitārthas tataś ca saḥ /
nirābādhaḥ sadānando muktāv ātmā'vatiṣṭhate //504//

After that (i.e. after the cessation of the capacity in question) a soul—which is absolutely rid of all defilement, which has accomplished

whatever was worth accomplishing, which is free from all disturbance which is ever-blissful—enjoys the state of *mokṣa.*

अस्यावाच्योऽयमानन्दः कुमारी स्त्रीसुखं[1] यथा ।
अयोगी न विजानाति सम्यग् जात्यन्धवद् घटम् ॥५०५॥
asyāvācyo'yam ānandaḥ kumārī strīsukhaṁ yathā /
ayogī na vijānāti samyag jātyandhavad ghaṭam //505//

The bliss experienced by this soul (i.e. by a released soul) is something indescribable and a non-yogin is incapable of properly comprehending it—just as a virgin is incapable of comprehending the pleasure of copulation or just as a man born blind is incapable of properly compretending a jar.

योगस्यैतत् फलं मुख्यमैकान्तिकमनुत्तरम् ।
आत्यन्तिकं परं ब्रह्म योगविद्भिरुदाहृतम् ॥५०६॥
yogasyaitat phalaṁ mukhyam aikāntikam anuttaram /
ātyantikaṁ paraṁ brahma yogavidbhir udāhṛtam //506//

This ultimate state of spiritual realization has been described by the experts on *yoga* as the chief, absolute, unsurpassable and everlasting fruit yielded by *yoga.*

(9) The Concluding Remark :

(9–i) The General Conclusion :

सद्गोचरादिसंशुद्धिरेषाऽऽलोच्येह धीधनैः ।
साध्वी चेत् प्रतिपत्तव्या विद्वत्ताफलकाङ्क्षिभिः ॥५०७॥
sadgocarādisaṁśuddhir eṣā''locyeha dhīdhanaiḥ /
sādhvī cet pratipattavyā vidvattāphalakāṅkṣibhiḥ //507//

My (treatment of the problem of the) purification of the proper object etc. (of *yoga*) ought to be pondered over by such intelligent people as are desirous of reaping the fruit of their learning, and in case they find it cogent they should rely on it.

विद्वत्तायाः फलं नान्यत् सद्योगाभ्यासतः परम् ।
तथा च शास्त्रसंसार उक्तो विमलबुद्धिभिः ॥५०८॥
vidvattāyāḥ phalaṁ nānyat sadyogābhyāsataḥ param /
tathā ca śāstrasaṁsāra ukto vimalabuddhibhiḥ //508//

Of learning there is no fruit greater than a proper practice of *yoga*; it is with a view to elucidating this idea that the pure-witted persons have spoken of 'the worldly existence of the form of texts',

1. Both A and B reads कुमारीस्त्री

पुत्रदारादिसंसारः पुंसां संमूढचेतसाम् ।
विदुषां शास्त्रसंसारः सद्योगरहितात्मनाम् ॥५०९॥
putradārādisaṁsāraḥ puṁsāṁ saṁmūḍhacetasām /
viduṣāṁ śāstrasaṁsāraḥ sadyogarahitātmanaḥ //509//

The son, wife etc. constitute (i.e. cause) worldly existence for the ordinary men suffering from rank delusion, their texts constitute (i.e. cause) worldly existence for the learned ones not undertaking a proper practice of *yoga*.

कृतमत्र प्रसङ्गेन प्रायेणोक्तं तु वाञ्छितम् ।
अनेनैवानुसारेण विज्ञेयं शेषमन्यतः ॥५१०॥
kṛtam atra prasaṅgena prāyeṇoktaṁ tu vāñchitam /
anenaivānusāreṇa vijñeyaṁ śeṣam anyataḥ //510//

Enough of digression, we have almost finished what we had to say. The remaining matters ought to be similarly learnt from other sources.

(9–ii) *Further Elucidation of the General Conclusion (Self-praise and Criticism of Others—Mainly of the Non-Dualist)* :

एवं तु मूलशुद्धयेह योगभेदोपवर्णनम् ।
चारुमात्रादिसत्पुत्रभेदव्यावर्णनोपमम् ॥५११॥
evaṁ tu mūlaśuddhyeha yogabhedopavarṇanam /
cārumātrādisatputrabhedavyāvarṇanopamam //511//

This account of the various species of *yoga*—an account characterized by a basic purity—is akin to an account of the various features of the noble sons of worthy parents.

अन्यद् वान्ध्येयभेदोपवर्णनाकल्पमित्यतः ।
न मूलशुद्धयभावेन भेदसाम्येऽपि वाचिके ॥५१२॥
anyad vāndhyeyabhedopavarṇanākalpam ity ataḥ /
na mūlaśuddhyabhāvena bhedasāmye'pi vācike //512///

Hence a different account (of *yoga*), even when its classification is verbally similar to ours, is, on account of lacking a basic purity, not a genuine such account but is akin to an account of the various features of the sons of a barren woman.

यथेह पुरुषाद्वैते बद्धमुक्ताविशेषतः ।
तदन्याभावनादेव तद् द्वैतेऽपि निरूप्यताम् ॥५१३॥
yatheha puruṣādvaite baddhamuktāviśeṣataḥ /
tadanyābhāvanād eva tad dvaite'pi nirūpyatām //513//

For example the 'doctrine of soul as the sole reality' is defective owing to its incapacity to distinguish between a soul in bondage and one released, and that because the doctrine posits no element apart from soul. The same sort of incapacity vitiates (many) a dualist doctrine as well.

अंशावतार एकस्य कुत एकत्वहानितः ।
निरंश एक इत्युक्तः स चाद्वैतनिबन्धनम् ॥५१४॥

aṁśāvatāra ekasya kuta ekatvahānitaḥ /
niraṁśa eka ity uktaḥ sa cādvaitanibandhanam //514//

The doctrine of a non-dual soul cannot posit parts in that single soul which is recognized by it as real, for that will impair the unity of this soul. Certainly, what is one is partless while it is partlessness that is responsible for non-duality.

मुक्तांशत्वे विकारित्वमंशानां नोपपद्यते ।
तेषां चेहाविकारित्वे सन्नीत्या मुक्तताऽंशिनः ॥५१५॥

muktāṁśatve vikāritvam aṁśānāṁ nopapadyate /
teṣāṁ cehāvikāritve sannītyā muktatā'ṁśinaḥ //515//

If the individual souls are really the parts of the ever-liberated (Supreme-)Soul it is inconceivable why they (unlike the Supreme-soul) should suffer from spiritual defects; and if these individual souls are really free from spiritual defects sound logic will demand that what attains *mokṣa* is the Supreme Soul in its capacity as a composite whole (whose parts the inividual souls allegedly are and who is as free from defects as these souls allegedly are).

समुद्रोर्मिसमत्वं च यदंशानां प्रकल्प्यते ।
न हि तद्भेदकाभावे सम्यग्युक्त्योपपद्यते ॥५१६॥

samudrormisamatvaṁ ca yad aṁśānāṁ prakalpyate /
na hi tadbhedakābhāve samyagyuktyopapadyate //516//

Nor does it seem quite tenable to compare the (alleged) numerous parts of the Supreme-Soul to the numerous waves of an ocean; for there can possibly operate no dividing factor in the case of the Supreme-Soul (this in contrast to the case of an ocean where wind acts as such a dividing factor).

सदाद्यमत्र हेतुः स्यात् तात्त्विके भेद एव हि ।
प्रागभावादिसंसिद्धेर्न सर्वथाऽन्यथा त्रयम् ॥५१७॥

sad ādyam atra hetuḥ syāt tāttvike bheda eva hi /
prāgabhāvādisaṁsiddher na sarvathā'nyathā trayam //517//

Here 'existence in general (i.e pure existence devoid of all difference)' can act as a probans (for establishing a desired thesis) only in

case there is a genuine difference between entities on account of the reality of 'prior non-existence' etc.; for otherwise (i.e. if 'prior non-existence' etc. are not real) the three entities (on the analogy of the ocean, waves and wind) cannot be posited at all.

Note : The Jaina metaphysics posits seven types of existence, of which the first is 'pure existence devoid of all difference'; hence the above translation of the Sanskrit phrase *ādyam sat.* Again, it is a tenet of the Jaina metaphysics (as of certain other systems of metaphysics) that you cannot speak of one entity being different from another unless you posit 'non-existence'—sub-divided into the four types prior non-existence, posterior non-existence, mutual non-existence, absolute non-existence.

सत्त्वाद्यभेद एकान्ताद् यदि तद्भेददर्शनम् ।
भिन्नार्थमसदेवेति तद्वदद्वैतदर्शनम् ॥५१८॥

sattvādyabheda ekāntād yadi tadbhedadarśanam /
bhinnārtham asad eveti tadvad advaitadarśanam //518//

If existence etc. are absolutely identical in each case (of existence etc.) then all observation of difference, inasmuch as it has mutually different entities for its object, must be illusory. Similarly (rather even more) illusory is the observation of non-duality.

यदा नार्थान्तरं तत्त्वं विद्यते किञ्चिदात्मनाम् ।
मालिन्यकारि तत्त्वेन न तदा बन्धसंभवः ॥५१९॥

yadā nārthāntaraṁ tattvaṁ vidyate kiñcid ātmanām /
mālinyakāri tattvena na tadā bandhasaṁbhavaḥ //519//

If there exists no foreign element that might possibly defile the individual souls in a genuine sense the bondage of a soul turns out to be an impossibility.

असत्यस्मिन् कुतो मुक्तिर्बन्धाभावनिबन्धना ।
मुक्तमुक्तिर्न यन्न्याय्या भावेऽस्यातिप्रसङ्गिता ॥५२०॥

asaty asmin kuto muktir bandhābhāvanibandhanā /
muktamuktir na yan nyāyyā bhāve'syātiprasaṅgitā //520//

And if bondage becomes an impossibility how can there be any *mokṣa*—which is just a result of there being an absence of bondage? For it is not proper to posit *mokṣa* in the case of one who is already liberated; otherwise there will arise undesirable contingencies.

कल्पितादन्यतो बन्धो न जातु स्यादकल्पितः ।
कल्पितश्चेत् ततश्चिन्त्यो ननु मुक्तिरकल्पिता ॥५२१॥

kalpitād anyato bandho na jātu syād akalpitaḥ /
kalpitaś cet tataś cintyo nanu muktir akalpitā //521//

A fictitious foreign element cannot produce a non-fictitious bondage. And to say that bondage is really something fictitious is open to objection; for certainly, *mokṣa* (i.e. release from bondage) is something non-fictitious.

नान्यतोऽपि तथाभावादृते तेषां भवादिकम् ।
ततः किं केवलानां तु ननु हेतु समत्वतः ॥५२२॥

nānyato'pi tathābhāvād ṛte teṣāṁ bhavādikam /
tataḥ kiṁ kevalānāṁ tu nanu hetusamatvataḥ //522//

Even when a foreign element is posited the worldly existence etc. remain an impossibility if the soul is not supposed to possess the natural capacity to experience these and those states. Here the non-dualist might ask as to why worldly existence etc. should not be possible on his position inasmuch as he--like ourselves-grants to souls the capacity to experience these and those states.

मुक्तस्येव तथाभावकल्पना यन्निरर्थका ।
स्यादस्यां प्रभवन्त्यां तु बीजादेवाङ्कुरोदयः ॥५२३॥

muktasyeva tathābhāvakalpanā yan nirarthikā /
syād asyāṁ prabhavantyāṁ tu bījād evāṅkurodayaḥ //523//

(To this we reply that) to posit in a soul a mere capacity to experience different states (without positing a foreign element) will be futile, just as it will be futile to posit such a capacity in a released soul. Certainly, even in the presence of such a capacity it is a seed alone (and not, say, a piece of stone) that produces a sprout.

Note : The idea is that you cannot argue : "Something other than a seed (a piece of stone, say) should produce a sprout, because it experiences different states, just as a seed does."

(9-iii) The Grand Conclusion ;

एवमाद्यत्र शास्त्रज्ञैस्तत्त्वतः स्वहितोद्यतैः ।
माध्यस्थ्यमवलम्ब्योच्चैरालोच्यं स्वयमेव तु ॥५२४॥

evam ādy atra śāstrajñais tattvataḥ svahitodyataiḥ /
mādhyasthyam avalambyoccair ālocyaṁ svayam eva tu //524//

These and similar matters related to the problem (of *yoga*) should be well pondered over for themselves—and with an attitude of impartiality--by those persons who are well-versed in the scriptural texts and are really eager to do good to themselves.

आत्मीयः परकीयो वा कः सिद्धान्तो विपश्चिताम् ।
दृष्टेष्टबाधितो यस्तु युक्तस्तस्य परिग्रहः ॥५२५॥

ātmīyaḥ parakīyo vā kaḥ siddhānto vipaścitām /
dṛṣṭeṣṭābādhito yas tu yuktas tasya parigrahaḥ //525//

For how does it matter to the wise men whether a particular doctrine belongs to their own school or to an alien school ? What they consider to be worthy of acceptace is that doctrine which does not go counter to the testimony of observation and inference.

स्वल्पमत्यनुकम्पायै योगशास्त्रमहार्णवात् ।
आचार्यहरिभद्रेण योगबिन्दुः समुद्धृतः ॥५२६॥

svalpamatyanukampāyai yogaśāstramahārṇavāt |
ācāryaharibhadreṇa yogabinduḥ samuddhṛtaḥ ||526||

With a view to doing favour to the dull-witted persons Ācārya Haribhadra has picked up this drop of *yoga* from the great ocean of yoga-texts.

समुद्धृत्यार्जितं पुण्यं यदेनं शुभयोगतः ।
भवान्ध्यविरहात् तेन जनः स्ताद् योगलोचनः ॥५२७॥

smuddhṛtyārjitaṁ puṇyaṁ yadenaṁ śubhayogataḥ |
bhavāndhyavirahāt tena janaḥ stād yogalocanaḥ ||527||

And whatever merit might have been earned as a result of this picking up which, in its turn, has been characterized by an auspicious manner of doing things, may that enable the mass of people to be rid of the blindness of the form of worldly existence and hence be yoga-eyed.

शुद्धिपत्रकम्

पृष्ठम्	श्लोकः	अशुद्धिः	शुद्धिः
५	११	कि त्वा°	किं त्वा°
१७	५८	ग्लानमैषज्य°	ग्लाभैषज्य°
१८	६४	अहो य°	अतो य°
२४	८६	भवामिन°	भवाभिन°
२८	१०२	प्रकुतौ	प्रकृतौ
३१	११५	°यमोगश्च	°यभोगश्च
३१	१४७	येपामेव	येषामेव
४०	१५०	भवामिष्व°	भवाभिष्व°
४०	१५१	भवामिष्व°	भिष्व°
४५	१७३	विमीषिका	विभीषिका
५६	२१५	२२५	२१५
८१	३०८	तथामिधान°	तथाभिधान°
८३	३१८	°कारम्व	°कारम्व
८४	३२१	फलं स्यात्	फलं यत्
९०	३४७	विद्यादि°	वियादि°
१२२	४६७	°ह येदेत°	°ह यदेत°
१३२	५०७	विद्वत्ता°	विद्वत्ता°

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